

The Brooklyn Jewish Center Review

December, 1953

THE REVERED PROF. GINZBERG

The Story of a Man Unique in the History of Scholarship
and Dedication to Jewish Ethics

By JACOB S. MINKIN

JEWISH OBSERVANCE OF CHRISTMAS

By DR. ISRAEL H. LEVINTHAL

THE ULLSTEINS ARE BACK

By ALFRED WERNER

NEW DIRECTIONS FOR ZIONISM

By DR. BENJAMIN KREITMAN

CENTER BULLETIN BOARD

FORUM ROUND-TABLE DISCUSSION

"Is Compulsory Arbitration in Labor Disputes Desirable"

Date and Participants to be Announced

ANNUAL MEETING

of the
BROOKLYN JEWISH CENTER

THURSDAY, JANUARY 28

8:15 p.m.



Program

ANNUAL REPORT BY OUR PRESIDENT

DR. MOSES SPATT



Election of Officers, Members of the Board
of Trustees and Governing Board.



Entertainment of the Center standard will
make this a banner event.



*Admission limited to Center members and their wives
upon presentation of their membership cards.*

Sisterhood

General

Meeting

MONDAY, JANUARY 25

12:45 p.m.



By Popular Demand

RUTH MONDSCHIN



In Her Delightful Abbreviated Version of
the Broadway Hit "Wonderful Town."



Refreshments Served in Advance of the Meeting

BROOKLYN JEWISH CENTER REVIEW

Vol. XXXV

DECEMBER 1953 — TEBET 5714

No. 17

New Directions For Zionism

THE modern science of psychoanalysis has taught us that an unresolved problem buried even in the deepest recesses of the mind will arise in another guise to disturb our dreams and plague us in our waking hours. The unresolved problem of American Zionists—indeed of all American Jews, is this: now that the political ideal of Zionism has been realized by the establishment of the State of Israel, with its full panoply of modern statehood, what should be the relation of American Jews, citizens of a sovereign state, to the sovereign state of Israel and its citizens?

From time to time this question has been resurrected by some fearful and trembling Jews and clothed with the ghostly shrouds of "dual loyalty." Without doubt, the repeated concern with this problem is motivated by the fear of being accused of disloyalty towards their own country. But the problem has remained to disturb even the best adjusted Zionist. Dr. Mose Davis, Provost of the Jewish Theological Seminary, was correct in stating before the recently convened Zionist Assembly: "We are living our Zionist lives in a historical lag. We are living in an 'as-if' frame of mind: as-if the Jewish state were not established; as-if the vast potentialities for an unprecedented revolution in our Jewish being were not at all possible."

One of the major deterrents to a resolution of this problem is that in our century people are accustomed to thinking about their relationships to one another and to their state only in political and economic terms and hardly ever on a religious or cultural plane. Politics and economics are strange categories of thought for the Jew when viewing his

relationship with his fellow-Jew. In the pure realm of politics and sovereignty the problem of the relationship of American Jewry to the State of Israel and its citizens will remain insoluble—the problem gains its expression in the fear slogan of dual loyalties. The only recourse then left for the good Zionist is to trot out the old mare of the support by Irish-Americans of Irish independence, and the approval of this support by the great majority of the American people.

Our major Zionist need is for a re-orientation of our thinking, the dropping of our categories of thought in terms only of politics and economics and returning to the classic categories of Jewish thought, religion and culture. It is of particular interest to us to note how the Talmudic sages, the classic interpreters of the role of the Jew in the world, viewed the symbols of Jewish sovereignty and by implication the nature of the relation of the individual Jew to his people. In the opening pages of the book of Numbers it is written that at the completion of the census taken of the children of Israel during their sojourn in the desert the Lord gave Moses and Aaron this command: "All the Israelites are to encamp in their several companies, under flags and banners of their own, by their families, with the Tabernacle that bears witness of me in the middle." This is the first time the children of Israel are directed to place before them an outward symbol of their independence and nationhood, the flag.

What was the cause of this command by God? Was it to satisfy a wish on the part of the children of Israel to be "kechol hagoyim"—like all the other nations with their symbols of sovereignty and loyalty, with their flags and stan-

dards, with their salutes and pledges of allegiance? Not so according to the striking interpretation of the sages. The raising of the Jewish flags, the symbols of Jewish nationhood, had a deeply spiritual motivation. "When God appeared on Mount Sinai to reveal the Torah to Israel, He was accompanied by a host of twenty-two thousand angels, all in orderly regimental array, with a flag unfurled above each group. The children of Israel then expressed the hope that some day they too will merit flags like these angels appearing at the time of the revelation of the Torah. Upon the completion of the census God granted that wish to His people."

The relation of American Jews towards the State of Israel and its citizens must be established on the traditional bases of religion and culture in the broadest sense of these terms. Even the most hard-bitten secularist must admit that Israel is not merely another Jewish settlement, but represents the focus and hub of all Jewish spiritual and cultural aspirations. Given the opportunity, a free interchange of cultural and spiritual ideas and values will inevitably make for a vital, creative Jewish life in America. Concern for the political and economic future of Israel is then to be translated in terms of concern for the safety and security of the spiritual homeland of every Jew.

The addresses delivered before the recently convened Zionist Assembly and the resolutions passed at its plenary sessions indicate that the American Zionist parties of various ideological suasions are bestirring themselves to solve the major problem of Zionist philosophy and are beginning to direct their efforts and energies towards making Zionism play a vital role in American Jewish life.

—DR. BENJAMIN KREITMAN.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Dr. Moses Spatt, President
Israel H. Levinthal, D.D., D.H.L., D.J.T., Rabbi
Harold W. Hammer, Administrative Director

Maurice Bernhardt, First Vice-President
Benjamin Kreitman, D.H.L., Associate Rabbi

Frank Schaeffer, Second Vice-President
Fred Kronish, Treas. Harry Blicstein, Secy.
Mordecai H. Lewittes, Assoc. Rabbi, Hebrew Schools

Copyright 1953, by Brooklyn Jewish Center, Inc.

"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

Jewish Observance of Christmas

WANT to quote for our readers a Biblical tale that I believe has a particular message for the Jew of our day. The story of Joseph and his brethren is a familiar one, and I do not need to repeat all the details. Joseph, who is the viceroy of Egypt, finally makes himself known to his brothers and asks that they hurry back home to bring to Egypt the aged father Jacob and all their family. Pharaoh, the king, also hears of this coming reunion, and bids Joseph to take chariots from Egypt for the journey.

Rushing back to Canaan, the brothers bring the news to the old father that "Joseph is yet alive!" But somehow, he does not believe them. They repeat the words that Joseph spoke to them, and then, the Bible adds: "And when he saw the chariots which Joseph sent to carry him, the spirit of Jacob their father revived; and he said: it is enough, Joseph my son is yet alive!"

The Rabbis, with their keen eye, noticed something strange in the Biblical text. What did Jacob see in these chariots that no sooner did he look at them than his spirit revived and he was able to say "My son Joseph is yet alive?" Evidently, something struck him as he saw the chariots. The Biblical text puzzled the Rabbis yet more. Pharaoh was the one who ordered the chariots to be sent, but the Bible says, "the chariots which Joseph sent."

"What happened to the chariots which Pharaoh sent?" ask the sages. And they give this interesting answer: "The chariots which Pharaoh originally ordered to be sent to Jacob had *Avodah Zarab*, symbols of Egyptian worship engraved upon them, and Joseph and his brothers substituted others that did not bear these strange symbols." What an insight this Rabbinic comment reveals into a problem that faces American Jews as it faced the children of Israel in those days of antiquity!

These chariots were to carry not only

the old Jacob, who was well entrenched in the faith of his fathers, but also the young children, the young men and women, who were being transported to a new land, a new environment, a new civilization. The symbols of the Egyptian religion which were so attractively engraved upon the chariots might easily win the interest and admiration of these younger minds. To offset this danger, the brothers wisely substituted others for these state coaches, and it is no wonder that when the wise Jacob saw what happened his heart revived, and he was able to cry out: "My son Joseph is yet alive!"

Let me be very clear at this point. No fanaticism or intolerance was implied in this action of Joseph and his brothers. It was not a question of opposition to or ridicule of another's religion. The Hebrew term that the Rabbis use is *Avodah Zarab*, which literally means "a strange worship," a worship of other faiths, not theirs. It may have been very good for the Egyptians, it may have had very beautiful and attractive features for them, but it was their religion—a strange worship, not the worship of the Israelites.

I think the relevancy of this ancient tale to our day is quite evident. Every year, at this season, we are faced with the problem of the Christmas festivities being taken over by Jews. Again and again we hear of the Christmas trees in Jewish homes, and the Christmas spirit adopted by many of our people.

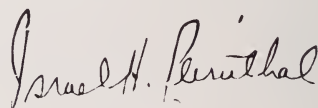
Let me repeat, I do not mean to speak in disparaging terms of the religious symbols or worship of others. The thought that I am trying to impress upon the minds of my people is that these Christmas symbols and practices are not ours, are not part of our religious traditions: they are vital and important features of Christian belief and practice.

I admit that many of these Christmas observances are attractive; but just because they are so attractive there is all

the more danger that our young—and even some of our elders—who are not strongly rooted in their own religious traditions may thus become further detached from their own roots and gradually grow altogether estranged from us.

And please do not give me the hackneyed argument that the Christmas tree is not really a Christian symbol but an ancient pagan practice to celebrate the winter solstice, and that Jews who illumine a Christmas tree in their homes are not at all associating themselves with a Christmas observance. I need hardly elaborate upon the fallaciousness of this argument. No matter what the historic origin of the Christmas tree may be, the fact is that Christians have adopted it as its symbol, that it is wholly associated with the celebration of the birth of the Christian Savior. It is only fooling ourselves and insulting our Christian neighbors when we say that the Christmas tree does not symbolize a Christmas ceremonial.

Our young do crave for ritual and ceremonial. But instead of taking over those that are not ours, let us rather revive and re-institute the many beautiful and rich ceremonials of our own faith, so that we may be able to say of our children, as Jacob said of Joseph, "My son is yet alive,"—that they are fully alive to their faith and to their God.



Half Million Gift to Brandeis University

Brandeis University has announced receipt of \$500,000 as a gift from the Charles Hayden Foundation. This non-Jewish gift is the largest individual contribution ever received by the university. According to J. Willard Hayden of Lexington, Mass., president of the Hayden Foundation, this sum will go towards the construction of a million-dollar science building on the university's 192-acre campus in Waltham. The gift is in keeping with the pattern of philanthropy set up by the Hayden Foundation, in which one-half the total is provided by the Foundation, with the provision that the recipient furnish the remainder.

THE REVERED PROF. GINZBERG

By JACOB S. MINKIN

NOT since the passing of Solomon Schechter nearly a generation ago has the death of a Jewish scholar affected the Jews of America as deeply and painfully as the departure of Professor Louis Ginzberg, a unique and fascinating personality and one of the greatest masters of Jewish learning of our time. His demise was premature. Although he passed away close to his eightieth birthday death overtook him while he was in the midst of making ready for publication additional volumes of his stupendous commentary on the Palestinian Talmud.

The grief at his loss was shared by non-Jewish scholars together with their learned Jewish colleagues, for it was the striking quality of Dr. Ginzberg's genius that he was the most versatile and universally admired scholar of his age. Hardly a work of any significance in the past fifty years relating to Jewish scholarship by a non-Jewish writer but was either influenced by Dr. Ginzberg or bore reference to his researches. On his seventieth birthday, Jewish and Christian savants alike paid tribute to his fabulous learning and meticulous scholarship. In 1936, when Harvard University celebrated its tricentennial anniversary, Dr. Ginzberg was one of the sixty world scholars chosen to receive an honorary degree.

He was as noted for his acquaintance with Christian and Islamic religious and philosophical literature as for his unrivaled knowledge of the biblical, post-biblical and post-exilic literature of his own people. Indeed, he was one of the few men of whom it may be said that there was hardly a field of knowledge he had not invaded, not a branch of learning, sacred and secular, he had not mastered. And what he read, heard or studied, remained stored away in his marvellous memory so that not a word was lost. It was literally impossible to mention in his presence any book or article in which he was interested that he had not read or seen, no matter how long ago it had been published. He would refer to a note in a book or magazine he read in

The Story of a Man Unique in the History of Scholarship and Dedication to Jewish Ethics

his youngest student days as if he had seen it the other day.

He did not merely loiter in the halls of learning or superficially toy with what knowledge he acquired but was the premier master of almost all matters pertaining to Jewish and general learning. And what he touched became transformed into shining gold, for Dr. Ginzberg was not merely a skillful, but unimaginative scholar. He combined clarity of vision with a high poetic temperament; he possessed the scientist's precision and the insight and penetration of the artist. He published old manuscripts and annotated obscure texts, but always he peered into the soul of the writer beyond the scribbled lines. He made what was dim and obscure fresh, vivid and luminous. Solomon Schechter was master of this style of writing, and Ginzberg, particularly in his "Students Scholars And Saints," had more than inherited his place.

He served every field of Jewish learning, for he was a *ben bayit*, at home everywhere — in Bible, Talmud, history, philosophy, theology, liturgy, philology, to say nothing of the commentaries and supercommentaries of the Palestine, Babylonian, Spanish, French, German and Slavonic schools. Besides the books he wrote, great and learned works embody-

ing the Jewish wisdom and culture of the ages, he contributed a steady flow of papers, essays and articles to periodical publications, encyclopedias and tribute and memorial volumes in Hebrew, German, French and English. He wrote with ease and with unrivaled knowledge and acumen. When these occasional papers will be collected, as indeed, they should be because of their importance, they will fill a sizeable book, if not several books.

As a young man and a student at German universities, Dr. Ginzberg embarked on the most ambitious venture of his career. He conducted researches in the works of the Christian Church Fathers for traces of Jewish folklore, and what he discovered both surprised and astonished him. For he found that not only did they contain a considerable number of stories and legends of the Jewish talmudic-midrashic literature but also a good deal of Jewish folklore material not recorded in the writings of the Synagogue. He found the same to hold true of Islamic literature, in which he saw embalmed many a Jewish legend that one would seek in vain in Jewish books.

It was a find which warmed the young student's heart, indeed, a discovery in which he sensed his future career. The



A Portrait of Prof. Louis Ginzberg by Arbit Blatas

literary artist in him was stirred by the enormous wealth of legendary material in almost all languages and literatures regarding the important episodes and personages in the Bible, from creation of the world to Queen Esther. It was virgin soil, a fabulously rich and fertile territory yielding undreamt-of treasures at every thrust of the spade. He issued two monographs on the haggadic elements in the works of the Church Fathers which, for their originality and novelty of approach, were immediately seized upon by scholars as an important contribution to the study of comparative folklore. But only the beginning had been made, for in the mind of the writer the more ambitious plan was evolved of a vivid, coherent and systematically arranged survey of Jewish legendary literature as found in Jewish and non-Jewish sources.

It was not until after forty years, in 1939, that the sixth and last volume of "The Legends of the Jews" appeared, the crowning achievement of Dr. Ginzberg's life and a red-letter day in Jewish scholarship. It is a book for the layman and for the scholar, both a popular and strictly scientific work. While the average reader will enjoy the hundreds of fascinating stories and legends, presented in a charming and entertaining manner, the expert eye will look to the scaffolding, the colossal labor and the almost unimaginable craftsmanship which went into the sifting and arranging of the material, assembling bit by bit the widely separated myths and fables scattered over not one literature but many. The uninitiated reader will probably rush through breathlessly the narrative four volumes, paying little attention to the thousands of notes in the other two volumes, which reveal the author at the height of his genius as a scholar, thinker and historian of Jewish folklore. It was indeed a herculean task which only the wizard hands and stupendous mind of a Louis Ginzberg could have accomplished. One can well understand the universal enthusiasm with which the work was received, succinctly expressed by Dr. Boaz Cohen, a noted disciple of the master who supplied the index volume to the *magnum opus*, when he wrote, "Suffice it to say that this work represents the greatest single contribution to the study of the Agadah within a century."

Had the "Legends" been Dr. Ginzberg's

only achievement, it would have sufficed to win for him the international fame that was his, but it was only one of his great historic performances. For in close affinity with Ginzberg the folklorist, stands Ginzberg the halakist, one of the greatest modern exponents of the enormous body of religious laws which constitute the bulk of both the Palestinian and Babylonian Talmuds. Master of the legendary lore of the Jews that he was, he was frank to admit that it is only in the *halakah*, as its meaning, "conduct," indicates, that we find the mind and character of the Jewish people clearly and adequately expressed. "The halakah," Dr. Ginzberg insists, "comprises life in all its manifestations — religion, worship, law, economics, politics, ethics, and so forth. It gives us a picture of life in its totality and not of some of its fragments."

Halakah, in Ginzberg's view of the rabbinic law, is not casuistry, not mere legalism as the traducers and defamers of Judaism would have us believe, but the very essence of the Jew's being, the un-failing expression of his ethical and historic personality. Nor is *halakah* that static and unchanging rabbinic legislation which fettered the Jewish mind and rendered it incapable of progressive development, as the detractors of Pharisaic Judaism maliciously represented to be. "With unwonted lucidity and an abundance of erudition," writes Solomon Goldman, an adept pupil of Professor Ginzberg, "he has demonstrated . . . that the law had not been static but evolving, that it had not become petrified but continued sensitive to the exigencies of time and circumstances, and that the differences of opinion among the Rabbis were not formalistic, a kind of show of skill in pedantry, but concerned living issues."

It was to the defense of the historic development of Jewish tradition as manifested in *halakah* and everything else that proceeded from the Palestine and Babylonian rabbinic schools, that Dr. Ginzberg devoted his vast erudition and expository powers; it was to this purpose that he made his historic rounds of the halls of learning of all times and lands and brought back a harvest of knowledge and information that was commensurate with the greatness of his spirit. He made detours into *mishnah*, *gemara* and *geonic* literature, into history, liturgy and jurisprudence, into "Students, Scholars and

Saints," and issued books and monographs on all these subjects which may be said to have widened and clarified the intellectual and spiritual horizons of Judaism.

But transcending in significance and more than fully measuring up to the literary and scholarly importance of the "Legends," is the last published work of his learned scientific career—his commentary on *Yerushalmi*, the Palestinian Talmud. It is an historic performance, although at the time of his death only three volumes, comprising 2,000 pages, have appeared. It is historic for the method he had chosen and his unrivaled knowledge, historical insight and keen analytical powers. The work is more than a conventional commentary explaining obscure words and dark passages; it is a fresh and novel interpretation of the text, often resulting in discussions that in themselves are extensive and important enough to comprise substantial studies in the history and philosophy of *halakah*.

Professor Ginzberg chose the Palestinian Talmud for the triumphant achievement of his learned career because of the two Talmuds it has been the most neglected. The Palestinian Jews had not proven as successful in its dissemination as had their Babylonian brothers in the spread of their talmudic literature, and so that many a famous rabbinic scholar was not even aware of its existence. The Babylonian Talmud had its commentators; Rashi, by his celebrated commentary, had made it accessible to thousands, while the Tossafists, the Franco-German scholars of the thirteenth-fourteenth centuries, enriched and deepened it with their critical and analytical studies. But its Palestinian brother, outside the land of its birth and the North African schools of learning, remained neglected and forsaken. Professor Ginzberg may not have restored the Palestinian Talmud to popular study but he certainly demonstrated the vast areas of Jewish culture which must remain dark and unknown because of its neglect.

Professor Ginzberg was the most energetic and industrious of scholars. He worked under all conditions and circumstances, no matter how trying. Failing health did not deter him; he was a tyrant with himself and his time. He worked through the two global wars which set almost the whole world ablaze. Great parts of Europe, the Europe Ginzberg

loved and so often frequented because of its great libraries and scholars, were destroyed and reduced to shambles. Millions of Jews were slain; the whole Jewish race was threatened with extinction; the earth was groaning with the cries of the buried alive. He felt their pain and anguish and his face was grim, sad and dark, but he did not interrupt his work. So must Rabban Johanan ben Zakkai have felt when he pleaded with Vespasian for the school of Jabneh and its scholars while flames were reducing the Holy Temple to ashes. So, too, must have felt Rabbi Judah ben Babba when, in a crisis in the life of the Jews, he did not interrupt instructing and ordaining his disciples. Like them Ginzberg must have felt that the life and destiny of the Jewish people are in their books and spirit, and so long as these are secure they need not fear the future.

From the books he wrote and the libraries of volumes he devoured one would imagine Dr. Ginzberg to have been an individual wrapped and bound within book-covers. But he was the least bookish of men. He did not permit books to enslave him or tyrannize him. For he was more than a great scholar who annotated difficult texts and composed works bristling with the wit and wisdom of the ages. He was above everything a great and unique personality, genial, generous, warm-hearted and spontaneous, a man of depth of feeling and tenderness who loved people, not only humanity in general, en masse.

Dr. Ginzberg was the most accessible of men. There was no formality in his presence, no stiffness of tone or bearing; he kept no calendar of appointments. Men freely came and went all hours without any show of annoyance on his part. He might have been studying an old manuscript in his room lined from floor to ceiling with books of all sizes and almost in all languages; his eyes may have been heavy for lack of sleep, for sometimes, poor sleeper that he was, he worked all through the night, but hearing the doorbell, he welcomed the unexpected visitor in his customary bright and cheerful manner seemingly unmindful of his interrupted work.

He was a man of feeling and warmth and his emotions were easily aroused. He wrote with a depth of insight and sym-

(Continued on page 22)

"STUDENTS, SAINTS AND SCHOLARS"

Following are excerpts from Prof. Ginzberg's famed book, "Students, Saints and Scholars," published by the Jewish Publication Society, comprising lectures delivered by him at the Jewish Theological Seminary and other institutions. The work reveals his views on Judaism and his approach to Jewish scholarship.

Compiled by DR. BENJAMIN KREITMAN

The Proper Understanding Of the Talmudic Sages

IT HAS been well said, that the first duty of the historian is to forget his own time and country and become the sympathetic and interested contemporary of the things and events he treats. But if it be very difficult for a modern man to transform himself into a monk or a rabbi of the twelfth century, it is well-nigh impossible for one of today to penetrate into the soul of a Pharisee of two thousand years ago. The approach we have to the understanding of a personality like Hillel or R. Johanan ben Zakkai is not through Philo or Paul—that would be an attempt to explain that which is unknown by that which is equally unknown—but through men like R. Elijah Wilna or R. Israel Salater. These great Talmudists and Saints of modern times, well known to us, show how the devotion to the Torah and the extreme rigorism in the observance of its precepts, far from developing a legalistic and external piety, were the main motives in producing holy men whose lives were a protracted service of God.

The Talmud Hakam

Already at the beginning of the common era the Talmud Hakam not only was the religious head in whom the Jew reposed unqualified confidence in spiritual matters, but he was also called upon to lead in worldly affairs, and his decision, affecting both individual and general concerns, was accepted with submission. His word carried just as much weight in questions of clean and unclean as in questions of "mine and thine." He supervised the cult as well as the market places, the weights and the measures. He determined the time and the form of prayer and, on the other hand, he regulated the relations between employer and employe, and protected the lower classes from being exploited by rapacious capitalists.

The Religion of the Pharisee

As true virtuosi of religion, the Rabbis knew that in religion the non-rational elements must not be entirely eliminated if it should not degenerate into a shallow rationalism. But they also knew that religion, if not saturated with rational elements, must necessarily sink to the level of an anti-cultural mysticism, hostile alike to true religion and to progress. The Torah with its numerous commandments and laws of practice and love, of righteousness and holiness, but also with an elaborate system of ritual and service, offered them a harmonious blending of the rational with the non-rational elements of religion. Their guide in life was: It is good that thou shouldst take hold of the one, yea, also from the other withdraw not thy hand. Obey the will of God as expressed in His revealed Torah, try to penetrate into the spirit of the word of God, but whether you are able to discern the reason of a divine commandment or not, your first duty is to fulfil it, and its fulfilment will be unto you a source of inspiration and joy.

The Future of the Science of Judaism

The other founders of Jewish science were either Talmudists who had acquired modern education of themselves—Krochmal, Rapoport and others—or modern savants who chose Jewish science as their special study like Zunz, Jost and Geiger. Zechariah Frankel was the exception; from his earliest youth he harmonized within himself the *Yeshibab babur* and the university student, and to this rare combination he owes his proud position among the founders of Jewish science. The historian of a certain period or of a tendency of thought must bring himself into deep and close connection with his material; he must, on the one side, be so much at home in his sources as to feel their continued connections with history and, on the other side, if his opinions are to be objective, he must consider the

(Continued on next page)

problems before him historically—that is, as separate and apart. The modern scholar who attempts to examine Judaism and its literature usually lacks either this intimate acquaintance with the historical material or a full consciousness of the thoughts to be presented; while the Talmudist pure and simple is still too much preoccupied and influenced by that on which he is to give an opinion. Frankel's merit was that he did not skim the surface of the "sea of the Talmud," but plunged into its depths and never permitted himself to be swayed hither and thither by its deep currents. The whole future of Jewish science depends upon whether we shall number among ourselves many more men who, like Frankel, shall combine harmoniously the old and the new.

On Solomon Schechter's Theology

If the history of the Jew is his soul, the soul of his soul is his religion. Dr. Schechter's great Jewish soul is best revealed to us in his work on Jewish theology. If it be permitted to put the label of a school on such an original man, we would best characterize him as the theologian of the historical school. A theological system cut after the pattern of historical philosophical standards undermines its own basis. A theological system which ignores philosophy and history must degenerate into mysticism and cant. Only a man whose intellect has been blended harmoniously with imagination can see the spiritual truth underlying the actual. Dr. Schechter, possessing this happy combination of a great mind and a great soul, could see the actual truth as presented in history and the spiritual as seen in religion.

What we look for in history are facts, in religion life, and only our soul fathoms the depth of life. Dr. Schechter's big Jewish soul penetrated into the soul of the Synagogue; where others saw only forms and ceremonials, he saw spirit and life. His theology is not only a restatement of the facts of the religious life of the Jew, but also a new appreciation of them. There are fashions in religion as there are fashions in other things, some one remarked, but Dr. Schechter's religious and scientific conscience was repelled by the attempt made in recent times to turn the eternal truths of Judaism into a fashionable religion, to squeeze out of it the last drop of faith and hope,

and make it acceptable to all and dear to none. Therefore his continuous combat against natural theology, this artificial product abstracted from some philosophical system, and his insistence upon the building up of Jewish theology on history.

The Jewish Primary School

Different as the course of studies and the method of teaching were in the Heder from those in the modern school, the two institutions depart still further from each other in the life their respective pupils led and still lead. Life in the Heder was arranged with more than due regard for individuality. Not only was the Heder a private institution in which the parents were given the opportunity of choosing the teacher with a view to their children's needs and gifts, but the teaching also was personal in character. Restricted as the number of pupils was, they were nevertheless divided into *Kitot*, sections. The teacher usually occupied himself with no more than four children at a time. In this way a close personal relation could

grow up between master and pupil. It was practically impossible to deceive a teacher by palming off work on him done by others at home. Instruction, especially in the Talmud, was discursive, and the cadence or, better, the sing-song, of a talmudic sentence sufficed to indicate whether or not the little Talmudist understood it. The result was that in many cases the teacher came to take a vital personal interest in the pupils. With pleasure and pride he would observe the progress of his boys, and no greater joy could come to him than to be caught napping by one of them who urged a difficult objection to some talmudic statement, which the teacher was not prepared to answer on the spot. As the whole system purposed the training of the intellect, a "good scholar" in the Heder meant only a mentally well-endowed pupil. Qualities other than intellectual did not count. "A mischievous boy has a good head" is the Jewish way of saying that a bright boy is privileged to indulge in pranks in the Heder.

Towns of Sanhedrin Members Discovered

EXCAVATIONS at Beit Shearim (near Tivon) have led to the discovery of tombs from the period of the Second Temple. The excavations were conducted by Dr. N. Avigal of the Israel Exploration Society.

Among the tombs were found the resting places of Rabbis Simon and Gamliel, two members of the Sanhedrin (the supreme legislative and judiciary body of the period). The tomb of "Aidessios, Head of the Council of Elders at Antioch," was also uncovered.

Professor Schwabe, of the Hebrew University Classic Department, stated that among inscriptions found, there were about six Greek to every Hebrew or Aramaic inscription. This was held to be an indication that the culture after the destruction of the Second Temple was far more hellenized than was previously assumed.

The excavations of Beit Shearim are by no means complete. Nevertheless, the observer is easily able to imagine the general contours of the town set in the hillside. The synagogue of this town rose high over the modest houses of the sages. It was the building which housed the See of the Sanhedrin and the Judgment Hall.

A three-aisled structure, it is similar, but much larger, than the Synagogue of Kfar Nahum. The grandiose trifold gate, the rich voussiors of which have been completely excavated, must have been the landmark of the town.

Beit Shearim is the town in which Rabbi Judah the Prince codified the Mishna (circa 200 C.E.). It was part of the domain of Berenice, sister of the last Herodian King, and Queen of Chalkis in her own right. The ruins of Beit Shearim belong to the second and third century. The city flourished until it was destroyed during the revolt against Caesar Gallus in 352 C.E.

The Necropolis of Beit Shearim, which was found by Professor Mazar, is much larger than would be expected for a town of this size. After burial on the Mount of Olives was barred, this Necropolis was the favorite burial place for the privileged Jews of the Orient. Inscriptions tell of Jews from Palmyra and the Yemen, from the banks of the Euphrates and the Nile. Caravans from the farthest borders of the Roman and Parthian empires brought the lead coffins of the pious, who wanted to be buried in Israel's soil.

BERLINER Die größte Zeitung des freien Berlin

20 Pf. AUSWARTS 25 PFENNIG

MORGENPOST

Die Berliner Morgenpost erscheint täglich außer nach Sonn- u. Feiertagen.
Absonnerungen bei Lieferung frei. Preis monatlich 3,45 DM oder wöchentlich 80 Pf., ausw. bei Postbez. monatlich 7 Pf. DM zuzügl. 54 Pf. Zustellgeld. Bei wochenweisendem Abof. d. Lieferung keine Wechselgebühr. Verlag, Redaktion, Anzeigen o. Vertrieb: Ullstein A.G., Post-Trautwein, Mariendorfer Damm 12b, Tel. 72 02 31. Fernsch. 028 503. Absonner.- u. Anzeigengestaltung L. Verlagsbau *

SONNTAG, 25. OKTOBER 1953

56. Jahrgang — Nummer 250 *

u. L. allen Morgenpost-Fil., u. a. W 35, Potsdamer Str. 150. Tel. 24 62 01. Charlottenburg, Savignystr. 3. Tel. 22 24 96. Bismarckstr. 87. Tel. 24 24 97. Friedrichshagenstr. 66. Tel. 83 63 10. Holmer, Mariendorfer Damm 12b. Tel. 97 63 07. Spandau, Klosterstr. 54. Tel. 37 54 69. Wilmerdorf, Ullsteinstr. 86. Tel. 87 24 14. All Mobil 107. Tel. 29 37 05; sowie Schöneberg, Kottbusser Pl. 8. Tel. 89 33 43. Bank: Berliner Bank AG., Dep.-K. 27. Postach.: Berlin West 123.

Kann man die Jugend von heute verwahrlost nennen? / Letzte Seite

Masthead of the revived Ullstein newspaper

THE ULLSTEINS ARE BACK

By ALFRED WERNER

FEW Americans realize that we have a powerful ally in the Western sector of Berlin—the firm of Ullstein. Until it was seized by the Nazis, Ullstein Verlag was one of the best known publishing houses on the Continent. Originally, there were five Ullstein brothers who jointly published the *Berliner Morgenpost*, the *Vossische Zeitung*, and many other newspapers and magazines that were mouthpieces of genuine democracy. The brothers were expropriated by the Hitlerites since they were “non-Aryans,” and only two of them lived to see the victory of democracy over Fascism: Franz Ullstein, who died in a New York traffic accident six months after V-E Day, and Rudolf Ullstein erstwhile technical director of the publishing house, now eighty and still vigorous, who spent all his years of exile in London.

Two years ago, in the last week of January, 1952, the house of Ullstein was fully restored to its owners, old Herr Rudolf Ullstein, and his nephew, Karl, a man in the prime of life, who, prior to his departure for Germany, was a resident of New Rochelle, New York. In a simple ceremony at the Berlin offices of the United States High Commissioner, Rudolf Ullstein wept at an occasion, that, as he put it, “I never expected to survive to see.”

Karl Ullstein is now operating the Berlin house and is again publishing the *Berliner Morgenpost*, which carries among

its regular features an excellent column, “Wie ich es sehe” (As I see it), by Ernest Friedlaender, analyzing the political situation, and attacking both rightist and leftist enemies. While the *Vossische Zeitung* was not revived, the famous *B. Z.* (short for *Berliner Zeitung*), a tabloid, reappeared on the streets on November 19, 1953, selling for the equivalent of less than 2½ cents—considerably less than any other local newspapers. Today, *Berliner Morgenpost* and *B. Z.*, both staunchly pro-American and democratic, outsell all other papers of the metropolis—a substantial gain for Western ideals.

On the occasion of the return of the Ullsteins, it will be interesting to recall their story, a story that also sheds some light on the rise and fall of German Jewry.

The father, Leopold Ullstein, was born in 1826 at Fuerth, Bavaria (incidentally, the birthplace also of Julius Ochs, the father of Adolph S. Ochs, the publisher of the *New York Times*, with whom the elder Ullstein has been compared. Originally a wholesale paper merchant, Leopold Ullstein, a staunch liberal and foe of Bismarck, the “Iron Chancellor,” bought in 1877 a bankrupt little paper, *Berliner Zeitung*, and resolved to make it not only the finest daily in the capital, but also an organ of fierce resistance, in defiance of Bismarck’s threat to “tear to pieces” anyone daring to oppose him. “What the *Berliner Zeitung* desires to

see”, an editorial stated boldly, “is a constitutional government, not the absolute of a chancellor. It demands that Germans be treated as free people, and not as a conquered nation.” Thereupon the *Berliner Zeitung* was put on trial and one of the paper’s responsible editors was thrown into jail. But Leopold Ullstein refused to be intimidated by such measures. “Nothing”, he stated editorially, “can suppress the spirit. Spiritual movements cannot be annihilated by special legislation.”

The Jew Ullstein was among the liberals received by Emperor Frederick III at his sickbed. One of the few liberally minded Hohenzollerns, the originator of the slogan, “Anti-Semitism is the disgrace of the century,” he wore the German Crown for only a few months. His successor was William II, and old Ullstein attacked his policy of the “mailed fist” no less intrepidly than he had challenged the powerful Count Bismarck. It speaks well for the healthy political instinct of the Berliners of that era that they subscribed eagerly to Ullstein’s *Berliner Zeitung*, to which the industrious old man added the *Berliner Abendpost*, an evening paper, and the *Berliner Illustrierte Zeitung*, a picture magazine. Had Ullstein’s plea for moderation been heeded, the first World War might have been avoided. But his fight against the tactics of the chauvinist Navy League, which clamored for a fleet larger than that of Great Britain, was hopeless.

In 1898, four years after Franz Ullstein's entry into the firm, Leopold Ullstein, the septuagenarian, embarked on a new venture. He was worried by the rapidly growing success of August Scherl's *Berliner Lokal-Anzeiger*, the capital's most widely read journal, a gossip-organ resembling an ordinary newspaper in size and catering to specious politics. To outdo him, Ullstein, with the assistance of his sons, published the *Berliner Morgenpost*, politically progressive like the other Ullstein papers and using all the devices of contemporary newspaper technique. Within a year the *Morgenpost* became the most widely circulated paper, not only in Berlin, but also all over Germany. Miraculously, he not only improved the paper's quality, but managed also to reduce the weekly price to ten pfennings, including delivery. In the same way, a half century later, Joseph Moses Levy gained an advantage over the London *Times* by launching the *Daily-Telegraph* as a one-penny newspaper.

Leopold Ullstein died in 1899. By this time, the *Morgenpost* had 160,000 subscribers. To appreciate this achievement one must remember that very few of the many German papers had a circulation of more than 10,000. The Ullstein brothers, who took over after their father's death, quickly improved, or rather, Americanized the technical processes, the advertising, distribution and news service. In 1930, the *Morgenpost* sold 600,000 copies a day; in the same year, the *Berliner Illustrierte Zeitung*, which had started with a circulation of 60,000, sold two million copies, representing a total annual profit of about nine million marks. The brothers could boast of publishing the most quickly edited paper in the world, since a lapse of only eight minutes occurred between the receipt of the last news items and the distribution in Berlin of the first copies of the *B. Z. am Mittag*. When Franz Ullstein visited the United States in 1912, he indicated, in an interview that his *B. Z. am Mittag* had gained its success largely because it was modelled more than any other journal in the Reich on American methods. He added: "German editors are beginning to realize that a newspaper's popularity and influence are established by the reading public, and not



Leopold Ullstein

by the editor's or publisher's policy. The change which we must effect consists in separating altogether the editorial and news columns."

In 1913 Franz Ullstein was the leading spirit in the purchase of the *Vossische Zeitung*, a newspaper which may be compared, in distinction, with *The Christian Science Monitor*. But while the Boston newspaper is only a few decades old, "Tante Voss" ("Auntie Voss"), founded in 1704, was one of the continent's oldest newspapers; the great poet Lessing had served for a time as its literary editor. While its circulation was small (before 1913 it never exceeded 25,000), its reputation was excellent; it was read by Berlin's patricians, and its views were respected by the political leaders. Under the editorship of George Bernhard (who died in New York as an exile in 1944) it became the swashbuckling mouthpiece of fighting liberalism. Yet even with a circulation of 70,000 "Auntie Voss" was an unprofitable proposition. The paper cost the brothers no less than 30 million gold marks in the course of twenty years. But, they were compensated by its immense moral prestige. Under Bernhard's leadership, Tante Voss supported the German-French rapprochement, of which Gustav Stresemann and Aristide Briand were champions, encouraged the work of the League of Nations, and fought the rising tide of Nazism.

To give an indication of the expansion of the Ullsteins, let us note a few figures. The firm maintained forty-two chief correspondents at home and abroad, one hundred and forty-four correspondents in

the Reich, and thirty-five in other countries. To inform their readers quickly and reliably of all current events in all corners of the earth, the Ullsteins made use of the airplane and the radio at a time when these mediums were much less common than they are today. But they did not confine themselves to publishing newspapers. They supplied the farmer with the *Gruene Post*, which had a circulation of one million. Literary epicures would read their high-brow magazine, *Der Querschnitt*, while those interested in popular science would buy *Die Koralle*. The well-dressed lady studied the latest Parisian fashions in *Die Dame* whilst the more practical housewife would subscribe to *Blatt der Hausfrau*. Music lovers enjoyed *Musik fuer Alle*, and those just seeking amusement purchased *Ubu*. Ullstein even furnished engineers and technicians with trade papers. For one Reichsmark you could buy an Ullstein volume of light reading, but the firm also published substantial works by modern authors, such as Remarque's "All Quiet on the Western Front," which sold more than half-a-million copies within a few months. In addition, the firm printed "History of the World" and a "History of Art," exquisite editions of the classical authors, and textbooks of foreign languages. Practically all first-rate German authors and artists—including many who later became ardent Nazis—contributed to the Ullstein press. There may have been some people in Germany who had never heard of Chancellors Stresemann or Mueller, but there were surely none who had never bought an Ullstein product!

Publishing in 14 languages, the Ullstein Press printed more than thirty-seven million volumes annually. In Berlin, the firm owned about a million square feet of land. Its employees numbered ten thousand, and it had more than two hundred and twenty-five agencies throughout the world. In 1930, the assets of the company were estimated at sixty million Reichsmark.

The Ullsteins were, of course, staunch believers in republicanism and democracy, but they did not use their power in the fight against the powers of evil as uncompromisingly as had their father. In any event, it is hard to say whether the Ullsteins, had they fought with all means,

might have prevented the fall of the Weimar Republic. There were too many factors involved in these events to enable power and propaganda to change the gyrations of history. Besides, it would be entirely wrong to say that the Ullstein publications "dominated" the German press. The liberal press (the "Jewish press" as the Nazis called it) was influential in the German capital, but its combined circulation was greatly exceeded by that of the chauvinist, Rightist, Clerical and Conservative press. In Berlin, the *Lokal-Anzeiger*, acquired by the reactionary Hugenberg Konzern, challenged the liberal press, and in the smaller cities and in the country, the anti-republican, red-baiting, Jew-baiting publications were most powerful.

The "great proud structure" of the firm was shaken for the first time by the collapse of the banks in New York and Berlin in 1929. Less than four years later, when Hindenburg appointed Hitler Chancellor of the Reich, the end of the house of Ullstein had inevitably arrived. Suddenly the brothers discovered that a third of the firm's personnel supported Hitler, that they had been surrounded by enemies for many years, and that men who had every reason to be grateful to their employers and to the firm, did not hesitate to betray them. "At the close of two months of Hitler's reign, the firm turned from a well-run organization into a battlefield of hatred," wrote Herman Ullstein.

It was in the fateful year of 1933 that the brothers discovered that despite their baptism the Nazis regarded them as Jews. Like most bourgeois Jews of 19th century Germany, the elder Ullstein, a champion of unconditional assimilation, had not renounced Judaism himself, but had had his sons baptized, because, as he argued, the State they were to serve was Christian. After all, he saw no difference between Judaism and Christianity: "We believe in God; Jesus Christ, in the same sense as Judaism, preached the love of one's neighbor, abhorred dissension, hatred and the warring of one race against another. He defended the poor and the oppressed. For this alone we ought to love him. Whether his appearance on earth as God's son is to be understood symbolically or literally, everyone must decide for himself."

But the Nazis did not care for this kind of philosophizing. On the first of April, 1933, the "Boycott Day," a huge crowd of Nazis, composed to a large extent of the firm's employees, goose-stepped through the Ullstein building in the Kochstrasse shouting violently, "Out with the Jews!" "Down with the Jewish domination!" Needless to say, the story of the "Jewish domination" was a fable, particularly as the Ullsteins, in common with all German Jews, had been ardent Germans, serving Germany's interest above all others.

All Jewish and democratic editors were dismissed immediately and the administration of the Ullstein papers and magazines taken over by Nazis. After Hindenburg's death in August, 1934, the brothers were forced by Dr. Goebbels to sell the firm for twelve million marks, one fifth of its value. Louis and Hans Ullstein died in Germany in 1933 and 1935 respectively; Franz, Rudolf and Herman Ullstein emigrated with their families to the democratic West. As a

result of the Nazis' machinations, they left the Reich as virtual beggars.

In the course of the following decade, nearly all the Ullstein papers disappeared; the first to die was "Auntie Voss." The malicious Dr. Goebbels, who had ironically predicted that in Nazi Germany some "blaetter" would turn brown long before the fall—a pun on the word "blaetter," denoting both the leaves of a tree and the newspapers—did not foresee that most of these papers would die after having turned "brown." Ullstein-blaetter simply could not thrive in the prison atmosphere of the Third Reich. Thereupon Parteigenosse Gustav Amann, a close friend of Hitler's and the publisher of the *Volksischer Beobachter*, used the Ullstein plant to print new editions of "Mein Kampf" and Joseph Goebbels' weekly, *Das Reich*. The name Ullstein, whose trademark had become a symbol, was changed to "Deutscher Verlag." . . .

It is good to know that the Ullsteins are back, and that once again honest, first-rate journalism emerges from the ruins of the city of Berlin.

ISRAEL NOW A LEADING TOURIST ATTRACTION

ORGANIZED tours to and in Israel are becoming increasingly popular with the traveling public. During the first nine months of this year, 155 organized groups comprising 8,000 tourists have visited Israel.

Over 100 organized American tours to Israel have already been announced for next year. Israel expects some 20,000 American visitors in 1954, a 30 per cent increase over the estimated total for this year.

Travel agents, tour operators and various organizations in the United States and Israel have planned tours ranging from half-day independent excursions in Israel to elaborate conducted tours lasting several weeks.

Many of the well-known hotels have built additions containing more rooms and new facilities. For example, the King David Hotel in Jerusalem has built a large terrace and a new cocktail bar, and the Sharon Hotel in Herzlia-on-Sea has added a wing with 90 bedrooms.

The Arg-el will be fully air-conditioned. It will have a swimming pool, tennis courts and other special facilities.

Tour operators and travel agencies offer four basic types of Israel tours. These include:

1. *Conducted tours* for groups of any size escorted by expert guides.
2. *Independent tours* prepared for small groups or individuals without escort.
3. *Cruises* to the Mediterranean or around the world, which stop at Haifa for one to three-day stays with organized or independent shore excursions.
4. *"Quick trips"*—cruise passengers may stop over for short visits in Israel and catch up with their boat at another port along its route.

The length of the tours and the itineraries depend on the purpose of the visit. Practically any itinerary and length of stay can be booked in "package" form. There are "standard" one and two-week itineraries, "extensive" tours of three weeks' duration, and two to five-day "pilgrimages" to holy places and biblical sites.

Sightseeing tours are conducted daily in every major city and various parts of the country.

NEWS OF THE CENTER

Rabbi Kreitman to Speak On "Problems of Evil" at Late Services

This Friday, January 1st, at our Late Friday Night Lecture Services which begin at 8:30 o'clock, Rabbi Kreitman will continue his series of lectures on "Our Cultural and Spiritual Heritage" and will deliver his fourth address on the subject "The Problems of Evil as Seen in the Bible." In this sermon he will analyze the various approaches towards the problems of evil and Man's inhumanity to Man as reflected in the pages of the third section of the Bible. The theme of this lecture should be most interesting as well as enlightening and we hope that many of our members, their families and friends will be with us at the services on that evening.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Advance Notice

Next Friday, January 8th, at our late Lecture Services, Rabbi Levinthal will pay tribute to the late Prof. Louis Ginzberg. He will speak on the subject "The Late Prof. Louis Ginzberg, A Pupil's Tribute to a Great Master."

David Spiegel Guest of Honor at Seminary Dinner

Mr. David Spiegel, a member of the Center Board of Trustees, will be given a testimonial dinner by the Brooklyn Jewish Center Friends of the Jewish Theological Seminary, on Thursday evening, January 20, 1954, at the Center.

The dinner is in recognition of Mr. Spiegel's many years of devoted service to the Center and the community, and in advancing the cause of a vital Judaism in this country.

Subscriptions to the dinner at \$7.50 per person may be made at the Center. The committee, headed by Mr. Frank Schaeffer, appeals to all Center members to please make reservations for themselves and their wives. They will thus honor one of the most active workers in the Center, and assist the cause of the Seminary, with which is affiliated the United Synagogues of America and the Rabbinical Assembly.

OPERA EVENT A MEMORABLE SUCCESS

THE highlight of this season's Center Activities was the Gala Performance of the Opera "La Boheme" which was sponsored by our Center on Saturday evening, November 21st. This memorable event proved a great success not only financially but even more so from the social point of view. A great number of our members and their friends spent a most enjoyable evening which will be long remembered by all. The fact that this was the season's first performance of this popular opera, featuring a most outstanding cast, and that Miss Jean Fenn was introduced to the Metropolitan in her debut that evening made the event more interesting and colorful. The performance was splendid. The critics gave wonderful reports of the performance.

As with all other activities, this opera did not materialize without the hard work of a committee. The Center's Metropolitan Opera Committee was headed by David Spiegel, a member of the Center's Board of Trustees. Frank Schaeffer, our Vice-President, and Saul S. Abelov, a member of the Board of Governors, together with Mrs. Frank Schaeffer, President of our Sisterhood, served as co-chairmen. Many hours of hard work and evenings at the Center office went into the preparations and the sale of tickets. It is with pleasure and gratitude that the Center acknowledges the devoted efforts of the entire committee, as well as the Center staff. Many thanks for a job well done.

Center Tourists Welcomed At Special Services

In keeping with the innovation started last year, we had in the Synagogue a special service on Friday evening, November 20th, when Rabbi Levinthal welcomed from the pulpit those affiliated with our Center who had the great privilege of visiting the land of Israel recently. Mr. Nathan D. Shapiro, a trustee of our Center, one of the tourists, delivered an address telling his impressions of Israel. The following members were welcomed by Rabbi Levinthal: Judge and Mrs. A. David Benjamin, Mr. and Mrs. Nat Eisenberg, Miss Bernice Glabman, Mr. and Mrs. Joseph Heimowitz, Dr. and Mrs. Joseph Horowitz, Mrs. Lillian Kimmel, Dr. Benjamin Koven, Mrs. Anna Krotzinger, Mrs. Morris Ottenstein, Mr. and Mrs. Harry Preston, Mr. David Rosenberg, Dr. and Mrs. Alexander Rothberg, Mr. and Mrs. Nathan D. Shapiro.

Sabbath Services

Friday evening services at 4:30 p.m.
Kindling of Candles at 4:23 p.m.
Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah:
"Vayera"—Exodus 6.2-9.35.

Haphtorah Reading: Prophets—Ezekiel 28.25-29.21.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 3:00 p.m.

Rabbi Gerson Abelson will speak in Yiddish at 4:00 p.m.

Mincha services at 4:30 p.m.

Daily Services

Morning: 7:00 and 8:00 a.m.

Mincha services at 4:30 p.m.

Special Maariv Services: 7:30 p.m., except Friday, Saturday and Sunday.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mrs. Michael Bromberg of 302 Sterling Street on the marriage of her daughter, Florence Ann, to Mr. Harold Wm. Sider at the Center on December 27th.

U.
J.
A.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

BRILL, MURRAY A.; Single; Res.: 690 Pennsylvania Ave.; Bus.: Engineer, 99 Church St. *Proposed by* Rosalind Zambrowsky, Helen Aronow.

CHERNIGOFF, BASIL; Single; Res.: 1765 Park Pl.; Bus.: Draftsman.

COHEN, MISS FRANCES; Res.: 199 Grafton St. *Proposed by* Diana Libman, Mildred Roslofsky.

DAVIS, MAURICE; Single; Res.: 394 Montgomery St.; Bus.: Appliance Salesman, 585 Hudson St. *Proposed by* Milton Slow, Bert Epstein.

FEDER, MISS SYLVIA; Res.: 662 Eastern Pkwy. *Proposed by* Dr. Sidney Krauss.

FERRICK, ARNOLD; Single; Res.: 1664 Prospect Pl.; Bus.: Printer, 476 Broome St.

GELLER, PAUL J.; Single; Res.: 411 Howard Ave.; Bus.: Research Ass't, Jewish Hospital.

GOODWIN, MURRAY; Single; Res.: 2107 Beverly Rd.; Bus.: Elec. Salesman, 246—5th Ave. *Proposed by* Nat Mark.

HELPER, HARRY; Single; Res.: 1546 St. Johns Pl.; Bus.: Garage. *Proposed by* Ezekiel Simonson.

HERMAN, SYDNEY; Single; Res.: 9393 Roosevelt Ave.; Bus.: Novelties.

HIRSCH, IRVING; Married; Res.: 1646 Carroll St.; Bus.: Insurance. *Proposed by* Leo Kaufmann.

KADIN, JOSEPH; Single; Res.: 591 Pennsylvania Ave.; Bus.: Electrical Engineer, Belleville, N. J.

LORY, JEROME; Single; Res.: 221-18 Manor Rd.; Bus.: Poultry Parts, 213 Jamaica Ave. *Proposed by* Nat Mark.

MANDELSTAM, MARVIN; Single; Res.: 408 Howard St.; Bus.: Policeman, Gates & Throop St.

MARGOLIES, A. NORMAN; Single; Res.: 397 E. 56th St.; Bus.: Restaurant, 854 Franklin Ave.

ROSENBLOOM, SEYMOUR; Married; Res.: 440 Brooklyn Ave.; Bus.: Drug Salesman. *Proposed by* Robert Lipshitz.

SACKIN, NORMAN; Single; Res.: 611 Sheffield Ave.; Bus.: Pharmacist, 204 Varick St.

IN TRIBUTE TO DR. LEVINTHAL'S BOOKS

THE *Jewish Examiner*, in its issue of Nov. 27, paid tribute to our Rabbi, Dr. Levintal, on the occasion of the publication of the new editions of his books. We know that the readers of our *Review* will want to read this editorial which follows:

Rabbi Israel H. Levintal, distinguished spiritual leader of the Brooklyn Jewish Center, is the author of a popular work, "Judaism—an Analysis and an Interpretation," now being issued in a fifth large edition. Funk and Wagnalls, Dr. Levintal's publisher, also announces the fourth printing of his first volume of sermons "Steering or Drifting—Which?"

Dr. Levintal's latest volume of ser-

mons, "A New World Is Born," will soon be issued in a second printing.

When books on Jewish topics warrant republication, not once, but several times, that, indeed is news—good news, for all the Jewish people.

Dr. Levintal, who is visiting Professor of Homiletics at the Jewish Theological Seminary, deserves the congratulations of all. His penetrating scholarship and wisdom are well known, as are his community-mindedness and his leadership of many worthy causes.

Of Dr. Levintal it might well be said that he fulfills the true role of the Rabbi—as teacher, guide, scholar and friend to all mankind.

SCHNITMAN, MISS JEAN; Res.: 824 E. 9th St. *Proposed by* Irwin Weisberg, William Watter.

SEILER, IRWIN; Single; Res.: 275 Linden Blvd.; Bus.: Handbag Salesman, 1 E. 33rd St. *Proposed by* Frank Rose.

SILVERSTEIN, IRVING; Single; Res.: 354 Saratoga Ave.; Bus.: Women's Wear Salesman.

VANGER, MAX; Married; Res.: 361 E. 50th St.; Bus.: Garage, 154 E. 53rd St. *Proposed by* Benj. Kaplan.

WEISS, WILLIAM F.; Married; Res.: 960 Sterling Pl.; Bus.: Pharmacy, Manhattan Ave. & 108th St. *Proposed by* Center Academy.

WILLIKY, MISS BERNICE; Res.: 754 New Lots Ave. *Proposed by* David Yawitz.

ZAHLER, MISS JEAN; Res.: 249 Hinsdale St.

The following have applied for reinstatement:

RUTTA, THOMAS; Married; Res.: 345 Montgomery St.; Bus.: Bakery, 3420 Quentin Rd.

SHORIN, JOSEPH E.; Married; Res.: 1460 President St.; Bus.: Chewing Gum, 237—37th St. *Proposed by* Abr. Shorin.

Late Applications

BILETSKY, MISS EDITH; Res.: 1746 President St. *Proposed by* Leon Berman, Grace R. Swirsky.

BLUSTEIN, BERNARD; Single; Res.: 5610 Snyder Ave.; Bus.: TV Director, 285 Madison Ave.

DEGEN, JEROME; Single; Res.: 28 Tapscott St.; Bus.: Chemist, Dept. of Public Wks. *Proposed by* Estelle Rosen.

GEICHMAN, MELVIN; Single; Res.: 116 East 94th St.; Bus.: Publishing Co. Employee.

KAMMERMAN, LOUIS; Married; Res.: 751 St. Marks Ave.; Bus.: Cleaning, 380 Flushing Ave. *Proposed by* Daniel Blitz.

RAPHAN, BERNARD; Single; Res.: 56 Cannon St.; Bus.: Attorney, 457—7th Ave.

ROSENOWITZ, MISS HELEN; Res.: 152 Tapscott St. *Proposed by* Leon Berman, Grace R. Swirsky.

FRANK SCHAEFFER,
Chairman, Membership Committee.

ENROLL YOUR FRIENDS IN THE BROOKLYN JEWISH CENTER

They will be honored to belong to one of the finest communal institutions in the country.

Membership includes participation in cultural, religious, social and recreational activities.

A fully equipped gymnasium, a large swimming pool and massage services are at the disposal of members and their families.

New Membership Rates

\$65 per year for married members
\$45 per year for single men
\$30 per year for girls

ANNUAL MEETING—JANUARY 28, 1954

IN ACCORDANCE with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 28, 1954, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

HARRY BLICKSTEIN, *Secretary.*

List of members placed in nomination as officers and members of the Board of Trustees of the Brooklyn Jewish Center

OFFICERS

President	Dr. Moses Spatt	2nd Vice-President	Frank Schaeffer
1st Vice-President	Maurice Bernhardt	Treasurer	Fred Kronish
Secretary	Harry Blickstein		

MEMBERS OF THE BOARD OF TRUSTEES

(For a term of three years 1954, 1955, 1956)

Moses Ginsberg	Max Herzfeld	Dr. Moses Spatt
Max Goldberg	Fred Kronish	David Spiegel
	Samuel Rottenberg	

MEMBERS OF THE GOVERNING BOARD

Aaron, Bernard J.	Heimowitz, Jos.	Melker, Abr. R.
Abelov, Saul S.	Hoffman, Sam'l L.	Meyer, Lawrence
Ballas, Max	Holtzman, Howard	Miller, Dr. Solomon
Belfer, Rubin	Horowitz, Irv. S.	Ostrow, Theo. D.
Benjamin, A. David	Horowitz, Nathaniel	Palatnick, L. J.
Bernhardt, Mrs. M.	Isaacs, Edward	Parnes, Louis
Blacher, Chas.	Jackman, James J.	Pomerantz, S. L.
Brown, Harold W.	Jacobs, Gerald	Rachmil, Hyman
Boukstein, M. M.	Jaffe, Benjamin	Ratner, Abr. E.
Buck, Bernard	Joley, Albert	Reiner, Milton
Burros, Elias	Kahn, Carl A.	Rivkin, Louis
Caplow, Samuel N.	Kamenetzky, Samuel	Rubenstein, Chas.
Carr, Herbert	Kaminsky, David B.	Rubin, Irvin I.
Cohen, Emanuel	Kaplan, Benjamin	Safier, Chas.
Cohen, Dr. Irv. L.	Kaufmann, Leo	Schaeffer, Mrs. F.
Cooper, Harry	Klinghoffer, Morton	Scheinberg, Jos.
Daum, Louis	Klinghoffer, Mrs. M.	Schneider, S. A.
Doner, Jacob S.	Kramer, Israel	Seril, Abr.
Epstein, Mrs. M. Robt.	Kushner, Julius	Siegel, Morris K.
Fine, Chas.	Kushner, Mrs. Jul.	Siegel, Wm. I.
Fine, Jesse J.	Levenson, Dr. S. M.	Simonson, Jerome
Friedberg, Nathaniel	Leventhal, Harry	Spatt, Milton E.
Frieman, Reuben	Levine, Herbert	Stark, Abe
Gluckstein, Ira I.	Levine, Morris B.	Stark, Joseph
Gold, David	Levine, Mrs. M. B.	Stark, Samuel
Goldberg, Sam'l H.	Levy, Abraham	Steingut, Stanley
Goldsmith, Herman	Levy, Joseph, Jr.	Stelzer, Abr. J.
Goldfein, Dr. Milton	Levy, Mrs. Margaret	Sternman, Jack
Goldstein, Joseph	Lowenfeld, Isador	Wiener, Mrs. I.
Gottlieb, Aaron	Lowenfeld, Mrs. Is.	Wisner, Benj. H.
Gottlieb, Irv. J.	Markoff, Dr. Samuel	Zirn, Abr. H.
Gribetz, Louis J.	Markowe, Benj.	Zucker, Harry
Hecht, Morris	Martz, Benj.	

NOMINATING COMMITTEE

Emanuel Greenberg, Chairman

Stanley Chasin	Harry Leventhal	Irvin I. Rubin
Jacob L. Holtzmann	Abraham E. Ratner	Nathan D. Shapiro
Harold Kalb		Abraham Slepian

Mr. and Mrs. Club

The last meeting of the Mr. and Mrs. Club held on Thursday evening, December 17th, was in celebration of Chanukah. In the spirit of the giving aspect of the holiday, each member brought a package for Israel containing either clothing, canned goods or some other useful items. Each member also brought a novelty gift for the group's grab bag from which we each drew a package and the surprises and hilarity helped make the evening most entertaining. Also in the holiday spirit, a table set for a children's Chanukah party was on display, attractively set in the orange and blue colors and this drew much interest and comment from the group. The meeting was begun with refreshments; strawberry shortcake and coffee were served at individual tables and then as the members sat around the tables, parlor games requiring pencil and paper were played. At the end of the evening, a door prize was offered to the holder of the lucky number.

* * *

The next meeting of the Mr. and Mrs. Club will be held on Wednesday evening, January 13th, at which time a film and lecture will be presented on some topic of interest to all the group.

Bar Mitzvahs

A hearty Mazel Tov is extended to Dr. and Mrs. Harry Berman of 1408 President Street on the Bar Mitzvah of their son, Stuart Elliot, at the Center this Sabbath morning, January 2nd.

Congratulations and best wishes are also extended to Mr. and Mrs. Jack Kaminsky of 320 Empire Boulevard on the celebration of the Bar Mitzvah of their son, Leonard, this Saturday morning, January 2nd.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Talcisim from the following:

Dr. Harry Benin in memory of his wife.

Dr. and Mrs. David Heller in honor of the Bar Mitzvah of their son.

Dr. and Mrs. Bernard S. Post in celebration of their son's Bar Mitzvah.

Mrs. Pearl Zucker commemorating the Bar Mitzvah of her son.

BUILDING SYNAGOGUE LEADERSHIP

A Report on the United Synagogue Convention

By IRVIN I. RUBIN

The 1953 biennial convention of the United Synagogue of America, held in Miami Beach on November 15-19, was attended by over four hundred delegates from all over the United States and Canada. It was the finest convention the writer has ever attended. One was continually impressed by the high calibre and exceptional ability of the men and women who represented the Conservative congregations of America. It was a constant thrill to hear delegate after delegate arise and speak at the sessions and meetings of the convention, each expressing thoughts and making observations and suggestions which could come only from people thoroughly familiar with and deeply devoted to the Synagogue in America.

A memorial service for our Joseph Goldberg, who was Honorary President of the National Association of Synagogue Administrators, was held in Convention Hall on Sunday afternoon, and deeply affected all who knew him.

Appropriately enough, the convention opened with the Ma'ariv Service held at the Miami Beach Jewish Center. A masterful address by Mr. Maxwell Abbell, outgoing president of the United Synagogue, discussing the role of the Synagogue in the spiritual life of America established the basic task that the Synagogue has to perform in America. "What is required to make the Synagogue the force that would bring Jewish traditional ideals into fruitful operation on the American scene? The answer is two-fold—first a Jewishly educated lay leadership, and second, a breaking down of the isolation of the individual synagogue. The activities of the United Synagogue—National Academy of Adult Jewish Studies, Leaders Training Fellowship, the Ramah camps, the United Synagogue Youth, Young People's League, Department of Music, preparation of programs for Sabbath and holiday observances, the Commission on Jewish Education—all of these and others now being performed by the United Synagogue and still others which should be performed, can be financed only on a national level and can

function only on a regional or national level. Even if individual synagogues had the means, which none do, no one synagogue has the trained personnel nor even enough members to participate in all these programs."

The first of the business sessions of the convention, featured "An Evaluation Round-Up of the United Synagogue," by Mr. Charles Rosengarten, who was later elected the new president, and the report of the treasurer, our own Benjamin Markowe, who was later reelected. Mr. Markowe made the simple point that more activity requires more money—"which we haven't got now, but which we have hopes of getting in the near future."

Monday luncheon saw one of the explosive highlights of the convention. Dr. Emil Lehman, Assistant Director of the United Synagogue, delivered a resume of the report on the "National Survey of Synagogue Leadership," conducted by the United Synagogue in cooperation with Columbia University. A questionnaire was sent to Board members of all affiliated congregations. Answered anonymously, it probed among other things, the personal background of our leaders, their Jewish training and interests, their religious practices, their attitudes toward synagogue leadership, their motivations for synagogue activity and many other important facets of their Jewish religious and communal activity. For the first time, we have facts about our leadership, so that an all-out effort to cope effectively with the realities and requirements of Synagogue direction can be made.

A whole series of articles could and should be written on the results of the survey. A random selection of questions and answers follow to show the nature and extreme importance of this historic attempt to understand the problems which the leadership in American Jewry faces:

Did you have any formal Jewish education after your Bar Mitzvah training? Yes—37%. No—60%. No answers—3%.

Do you say your daily prayers regu-

larly (either at home or with your congregation)? Yes—13%. No—85%. No answer—2%.

Is your household strictly Kosher? Yes—37%. Partially kosher (no separate dishes)—27%. Not kosher—36%.

When you accepted your present position, were you told very specifically what responsibilities this congregational job involved? Yes—52%. No—42%. No answer—6%.

If you were nominated for president of your congregation, would you refuse or accept? Would refuse—70%. Would accept—14%. Don't know—10%. No answer—6%.

Do you feel that your rabbi contributes very much, fairly much, or little to the work of your Board? Very much—41%. Fairly much—31%. Very little—20%. Did not know—3%. No answer 5%.

Three major recommendations arise from the survey. 1) The United Synagogue must undertake a National Synagogue Leadership effort that will directly benefit the individual congregation. 2) The Conservative movement must embark upon a National Public Relations effort to "bring home" the ideology, the objectives and the achievements of the Conservative movement to the leadership and membership of the Conservative congregations. 3) The United Synagogue must take the initiative in rallying the Jewish community for concerted action in launching and sustaining a National Drive for Leadership building and development.

Monday afternoon was given to four concurrent seminars. 1) "Developing Congregational Leadership Through Men's Clubs and Sisterhoods." 2) "How Can the School Help Build Leadership?" 3) "Enlisting Youth for Synagogue Leadership." 4) "The Young Married Couples Club," which was chaired by this writer.

Tuesday morning had the general session on "Our Work in the Regions." Tuesday luncheon was devoted to the very important fund-raising of the Conservative movement. Tuesday afternoon had three concurrent seminars: (1) "Basic Requirements for Synagogue Leadership," (2) "Human and Public Relations in Congregational Management," (3) "The Democratic Process in Synagogue Administration."

(Continued on next page)

THE HEBREW SCHOOL

THE Parent-Teachers Association held a very successful meeting on December 2, when, the guest speaker, Elias Gilner, author of "Prince of Israel", discussed "Jewish Books and the Jewish Parent." He stressed the importance of the reading of Jewish books for the development of affirmative attitudes towards Jewish life.

The students of the Hebrew School entertained by presenting Chanukah songs and dances. A display in honor of Jewish Book Month was arranged.

A table of Chanukah decorations was prepared by Mrs. Sarah Greenberg. Mrs. Sarah Epstein, who presided, announced that January would be "Open School Month." Parents were cordially invited to make reservations to visit classes by calling the Hebrew School office.

* * *

At a Seminar of the American Association of Teachers of Hebrew held on November 26, the faculty and the Brooklyn Jewish Center was represented by Rabbi Mordecai H. Lewittes, Mr. and

Mrs. Julius Kushner and Mr. Aaron Krumbein. Rabbi Lewittes spoke on, "New Methods in Teaching Grammar and Vocabulary"; Mrs. Kushner, president of the United Parent-Teachers Association, pledged the cooperation of her organization in urging our children to elect the study of Hebrew in the public high schools; Mr. Krumbein spoke on, "Methods of Teaching Reading."

* * *

Six hundred students and several hundred parents received enthusiastically the presentation in honor of Chanukah at our annual entertainment on Sunday, December 6. The exercises were opened by the choral group under the direction of Mr. David Weintraub with a series of Chanukah songs. Soloists were: Isabel Gallant, Beryl Klinghoffer, Arthur Lesser, Reva Levine, Joel Nisselson, Alan Rashkin, Joan Rezak, Leah Schmerler and Susan Sedarbaum. The narrators were Joel Nisselson and Reva Levine.

The Hebrew Dramatic Group, under the leadership of Mrs. Evelyn Zusman, presented a pantomime featuring the dances of modern Israel. The narration was by Mrs. Dorothy Ross. Mrs. Paula Weinreb's first grade class presented a playlet, "The Eight Candles." Professional entertainment was provided by Peter Pan, well known for his programs of Jewish holiday fun and entertainment.

* * *

At a recent community breakfast and service for our high school students, Mr. Leo Shphall spoke on, "Jewish Books and Jewish Youth." In the discussion period that followed many valuable suggestions were made by the students on ways of stimulating interest in Jewish books. The breakfast was served by a committee of the Parent-Teachers Association under the chairmanship of Mrs. Rose Davis and Mrs. Sarah Greenberg. The service was led by students of the Post Bar Mitzvah, Post Graduate and Consecration classes.

* * *

Martin Ain, mascot of the American team that participated in the Maccabiah, addressed our school assembly. He described his impressions of Israel and related incidents connected with the celebration of his Bar Mitzvah in a Tel Aviv synagogue. Pupils asked questions concerning the life of the children in Israel.

Building Synagogue Leadership *Continued from page 15*

Tuesday evening witnessed another highlight of the convention. At a Dinner Session presided over by Judge Emanuel Greenberg, Dr. Simon Greenberg delivered an address on "Synagogue and Community." Dr. Greenberg described the synagogue as "the central indispensable institution of Jewish life. . . . It has developed a philosophy of its own which extends to all of life. Because of the Torah and the Prayer Book it has made Israel a literate people, and because it serves us at all times and for all groups it has become the only real bond of Jewish unity. A true understanding of the place of the synagogue is a prerequisite for leadership on the American Jewish scene."

The Honorable Reuven Shiloah, Israel Minister Plenipotentiary, flew down to speak to the Convention at the dinner session on Wednesday evening. The first-hand factual accounting of the events that led to the Security Council action, and a brief but concise evaluation of the present situation of the State of Israel made an impression on the convention that will not soon be forgotten. Minister Shiloah emphasized that Israel is still at war, politically, economically and technically. He deplored the lack of action by the United Nations in not forcing the Arab countries into peace negotiations, which Israel so earnestly desires. At this session the first public announcement of the United Synagogue Israeli Project was made.

The business session of Thursday morning reflected Mr. Shiloah's report in an intense and dramatic debate on the word-

ing of a resolution urging the United Nations to promote peace and security in the Middle East. The debate centered on the "Kibya incident."

The convention concluded with the most inspiring address that any convention could possibly have. Dr. Louis Finkelstein, Chancellor of the Jewish Theological Seminary of America, rose to great heights in expounding the spiritual leadership to which all Jews must aspire.

The United Synagogue has become of age. The breadth and scope of its activities and the strength and calibre of its leadership reflect the prime place in Jewish life that it is beginning to occupy. More and more American Jews are understanding the role of religion and the synagogue as the cornerstone of the total Jewish Community. We at the Brooklyn Jewish Center, who have given so many of our leaders to the national movement, have long realized the need for a strong United Synagogue. It is only through it that the vast collective experience of Conservative American Jewry will be welded into that positive force which is making the American Jewish Community a strong link in the eternal chain of our people.

It would do our members good if they met with the delegates from the Center—Judge Emanuel Greenberg, Mr. and Mrs. Benjamin Markowe, Mrs. Lilly Lowenfeld, Mr. Joseph Goldstein and Mr. and Mrs. Irvin I. Rubin, and hear, first-hand, their accounts of this memorable event in the history of the American Jewish Community.

THE CENTER ACADEMY

DURING the few weeks preceding the festival of Chanukah, the pupils of the Center Academy were busy making gifts for their parents and relatives. They worked in copper, clay and other materials. The gifts were accompanied by Chanukah cards with original designs. Then, the Center Academy celebrated Chanukah once again. Lights were lit, joy was spread, songs and cheer were the order of the day.

The celebration was held on Wednesday, December 2nd, at 1:00 P.M., at which Grades I, II and III presented a program of dances and songs. Grade VII offered an original Hebrew play which was well received. Parents and children joined merrily in the festivities, and *latkes* were prepared. All this made Chanukah a really happy occasion.

* * *

As in years past the students of the Academy received Chanukah gifts from the Center Academy parent body. The students of Grade VIII received prayer books with bindings designed by the Bezalel Art School, while the children of Grades VI and VII were presented with Hebrew-English dictionaries. The lower grades were given gifts appropriate for the Chanukah holiday. In addition, each child in the school received a special box of candles, made in Israel, and a *dreidel*.

But it is not enough to light the candles, sing songs of thankfulness, be happy and indulge in merry-making.

* * *

The celebration of Jewish Book Month was conducted with all the eagerness and *clan* of the best book events in any community. Highlights of the celebration were an exhibit of books and recordings, murals with Jewish themes, painted by the children, and a mimeographed list of books which gave parents and children a capsule survey of the field of current Jewish literature. Much enthusiasm was shown by the parents and children of the school evidenced by their purchases of books and records. The profits from these sales will go to the Book Fund, through which selected books are purchased for the Center Academy library.

* * *

The following report was written by a student of Grade V, 9½ years old:

"We, in school, are studying about the ancient civilizations of Rome, Greece, and Egypt. We are also learning about the early Hebrews who lived at that time. When we read that the Metropolitan Museum was going to have an exhibit on the Land of the Bible we decided to take a trip there.

"The Israeli Government sent out archaeologists to dig out things. One half million years ago Man lived in caves. The scientists found stone axes, arrows, and even an elephant's tooth in the ground.

"One of the most interesting exhibits I saw was a mosaic describing the story of Abraham's sacrifice of Isaac.

"We had lunch in the cafeteria and then went back to see the exhibits on Rome and Greece. We saw armor that was used by Roman soldiers. It was made of metal but since it was too heavy this was changed later to leather.

"We also saw statues of gods, goddesses, and temples. The Israelites believed in one God, but the Greeks and Romans worshipped idols."

Notes of Interest to Parents

Miss Gladys Gewirtz, music teacher of the school, is organizing a children's choral group and an orchestra.

* * *

Mr. Louis Harris, our art teacher, has recently formed an adult group in creative art, which meets at the Center. There are openings for a few more students, both beginners and advanced. Take advantage of this privilege. Inquire at the Center Academy office for details.

* * *

Visit the United Nations—The General Assembly of the United Nations is in session at its beautiful new building located on the East River Drive. If you wish to attend a meeting of the Assembly you may obtain tickets free of charge for either a morning or afternoon session by calling the admission office, Plaza 4-1234, a day in advance. The office is open from 9:00 A.M. to 5:00 P.M. daily. It will help you increase your interest in and knowledge of peace and world relations.

Junior League News

During the past month, the Center's teenage-college group, which meets every Thursday evening, continued its interesting, well-rounded program of social and cultural activities. The consistent capacity attendance testifies to the high calibre of its membership as well as of the program.

The Thanksgiving holiday saw many Junior Leaguers and old-timers back home from out-of-town colleges. Accordingly, the program committee had worked out, after weeks of preparation, an Old Times Night that was quite appropriate for the occasion. A feature of the evening was the dramatization of an Eternal Light script, "Thomas Kennedy," which had as its theme the Thanksgiving holiday. It was very well produced and enthusiastically received. Fortunately it was possible for the group to be given larger facilities that night; the regular meeting place would have proven far too inadequate for the large attendance.

Chanukah was observed properly with ritual, community singing, and the retelling of the story of the holiday. There was also entertainment to delight the membership.

The general homecoming heralding the beginning of the winter vacation was the occasion for a social that helped our members and alumni forget their scholastic trials and tribulations. It featured party games, community singing and entertainment, and, of course, a plentiful variety of social dancing.

During the month ahead, the Junior League looks forward to a film and discussion on the subject: "The Zionist Ideal in Tradition—The Link to Israel." This program will bring to a close our first subject series: "Jewish Religious Values for our Time." There will also be an observance of Jewish Music Month, with recordings and instruction in Jewish and Hebrew music. In addition, a member of the district attorney's staff will hold forth on the subject of drug addiction.

Let it not be forgotten that all meetings feature social dancing before and after the proceedings.

KOL NIDRE DONORS-1953-5744

Aaron, Mr. & Mrs. B.
 Aaron, Mrs. H.
 Aaron, Ray (in memory of
 Joseph I. Aaron)
 Aaron, Mr. & Mrs. J. H.
 Adelman, Mr. & Mrs. B. J.
 Alstel, Joe
 Anonymous

Ballas, Mr. & Mrs. M.
 Bassuk, Mr. & Mrs. J.
 Berke, Mr. & Mrs. B.
 Beame, Mr. & Mrs. A. D.
 Beller, Mr. & Mrs. C. W.
 Berger, Rene
 Berman, Dr. & Mrs. H.
 Bernhardt, Mr. & Mrs. M.
 Bernstein, Anna
 Bershad, Mr. & Mrs. J.
 Blacher, Chas.
 Blickstein, Mr. & Mrs. H.
 Block, Mr. & Mrs. B.
 Blumberg, Mr. & Mrs. Jul.
 Blumensohn, Hilda
 Brenner, Mr. & Mrs. Ph.
 Breier, Mr. & Mrs. H.
 Bresnick, Mr. & Mrs. L.
 Bromberg, Rose
 Brozan, Ida
 Brukenfeld, Mr. & Mrs. M.
 Burros, Mr. & Mrs. E.

Cash, Mrs. L.
 Charnes, Abr.
 Cohen, Mr. & Mrs. Em.
 Cooper, Mr. & Mrs. H.
 Cutler, Mr. & Mrs. S.

Dan, Dr. & Mrs. J.
 Davis, Flora
 Diamond, Edith
 Dilbert, Mrs. C.
 Dickman, Estelle
 Drexler, Armand
 Drozin, Sadie

Elowitz, Bernard
 Eurman, Mr. & Mrs. & Son

Children of Philip Feinberg
 (in memory of parents)
 Feldman, Mr. & Mrs. P.
 Feldman, Mr. & Mrs. S.
 Filler, N.
 Fine, Mr. & Mrs. I.
 Finkelstein, Dr. & Mrs. R.
 Flamm, Mr. & Mrs. J. J. (in
 memory of Rose Gitman)
 Fortunoff, Mr. & Mrs. J. A.
 Friedberg, Mr. & Mrs. N.
 Friedman, Mr. & Mrs. D.
 Freedman, Mr. & Mrs. H. A.

Friedlander, L. & G.
 Frieman, Mr. & Mrs. R.
 Gaba, Mr. & Mrs. H.
 Gabriel, Mr. & Mrs. B.
 Gelberg, Nathan
 Geffner, Alice
 Geller, Mr. & Mrs. S.
 Gerla, Mr. & Mrs. B.
 Ginsberg, Ida
 Ginsberg, Mrs. J.
 Ginsberg, Mr. & Mrs. M.
 Gitman, Lt. Alfred
 Glaubman, Mr. & Mrs. J.
 Gold, Mr. & Mrs. D. M.
 Goldberg, Mr. & Mrs. M.
 Goldfein, Dr. & Mrs. M. D.
 Goldman, Mr. & Mrs. P.
 Goldsmith, Mr. & Mrs. H.
 Goldsmith, Mr. & Mrs. M.
 Goody, Mr. & Mrs. C. (in
 memory of Mr. & Mrs.
 Harris Goody)
 Gordon, Mrs. A.
 Gorelick, Mrs. Bertha
 Gottesman, Dr. & Mrs. J. L.
 (in memory of father
 Jacob)
 Gottlieb, Mr. & Mrs. A.
 Graff, Mr. & Mrs. S.
 Granovsky, Mr. & Mrs. A.
 Greenberg, Hon. E. (in
 memory of wife, Lucy)
 Greenberg, Dr. & Mrs. M. W.
 Gross, Mr. & Mrs. H. H.
 Grossberg, Benj.
 Grossman, J. A.
 Gumeiner, Mr. & Mrs. S.
 Haber, Sigmund
 Halperin, Mrs. H.
 (in memory of father)
 Handel, Mrs. R.
 Hellman, M.
 Heimowitz, Mr. & Mrs. M.
 Hendelman, Mrs. L.
 Herzfeld, Mr. & Mrs. M.
 Hirsch, Ida
 Hirsch, David
 Hirsch, Dr. & Mrs. N.
 Hoffman, Mr. & Mrs. L.
 Holtzmann, Mr. & Mrs. J. L.
 Horowitz, J. L.
 Horowitz, Sol
 Hutt, Mr. & Mrs. N.
 Hyde, Dr. & Mrs. Wm.
 (in honor of children)
 Jackman, Mr. & Mrs. J. J.
 Kamenetzky, S.
 Kaplan, B.
 Kaplan, Belle
 Katz, Mrs. S.
 (in memory of husband)

Kaufman, M. & B.
 Kaufmann, Mr. & Mrs. L.
 Klein, Mr. & Mrs. R.
 Koven, Dr. B.
 Koven, Mr. & Mrs. M. N.
 Kramer, Mr. & Mrs. M.
 Kravitz, M.
 (in memory of wife)
 Kronbach, Ida
 Kronish, Mr. & Mrs. F.
 Kullick, Mrs. A.
 Kuperstein, Dr. & Mrs. D.

Last, Mr. (in memory of
 mother & wife)
 Landers, Herbert
 Lamont, Kenneth
 Lazarus, Henrietta
 Lazarowitz, Mr. & Mrs. J.
 Lazarowitz, Mrs. K.
 Lazarus, Mr. & Mrs. P.
 Leaks, Dora
 Lederer, Mr. & Mrs. A. W.
 Leibowitz, Miss W.
 Lefferts Welfare
 Lemberg, Mr. & Mrs. S.
 Lemler, Samuel
 (in memory of wife)
 Levenson, Dr. & Mrs. S. M.
 Leventhal, Mr. & Mrs. H.
 Leventhal, Mr. & Mrs. J.
 Leventhal, Mr. & Mrs. N.
 Levin, Mr. & Mrs. H.
 Levine, Dr. & Mrs. A.
 Levine, Mr. & Mrs. H.
 Levine, Mr. & Mrs. L.
 Levinson, Mr. & Mrs. I.
 Levitas, Mr. & Mrs. N.
 Levy, Mr. & Mrs. A.
 Lindenbaum, Mr. & Mrs. A.
 Lowenfeld, Mr. & Mrs. I.

Marcus, Dr. & Mrs. L.
 Markoff, Dr. & Mrs. S. T.
 Maslow, Mr. & Mrs. H.
 Maslow, Dr. & Mrs. H.
 Matsil, Irv.
 Mehrlust, Leo
 Miller, Mr. & Mrs. M.
 Miller, Mrs. Sally
 Mesh, Rose
 Model, Mr. & Mrs. H. I.
 Morse, Mr. & Mrs. R.
 Moser, A. E.
 Moskowitz, Mrs. S.

Newman, Ellie
 Needleman, David

Ostow, Mr. & Mrs. K. I.
 Ottenstein, Mr. & Mrs. M. Z.

Parnes, Louis
 Pashenz, Mr. & Mrs. M.
 Pearlman, A. & R.
 Petruck, Lea
 Pincus, Dr. & Mrs. J.
 Plotkin, J. B.
 Pollack, Gertrude
 Price, Mr. & Mrs. S.
 (in memory of father)
 Prince Family (in memory
 of Abr. Prince)
 Pomerantz, Mr. & Mrs. S.
 Pruzan, S. & F.
 Pruzan, Miriam
 Puchkoff, Mr. & Mrs. A.
 Rottenberg, Mr. & Mrs. S.
 Safer, Mr. & Mrs. C.
 Salkin, Ida
 Samuels, Ethel
 Sanders, Mr.
 Sandowsky, Mrs. R. E.
 Sadinoff, Mr. & Mrs.
 Schaeffer, Mr. & Mrs. F.
 Schatzow, Libby A.
 Schechter, Mr. & Mrs. S.
 Scher, Mrs. B. (in memory
 of daughter Rose)
 Scheinert, Mr. & Mrs. A.
 Schiff, Mr. & Mrs. L.
 Schless, Mr. & Mrs. C.
 Schnaeger, Mr. & Mrs. B.
 Schwartz, Mr. & Mrs. H.
 Schwartz, Dr. & Mrs. J.
 Schwartz, Mr. & Mrs. S.
 Schwartzwald, Hon. & Mrs. J.
 Seline, H.
 Senior, Mr. & Mrs.
 Seril, Mr. & Mrs. A.
 Shapiro, Mrs. G.
 Shapiro, Mr. & Mrs. N. D.
 Shapiro, Mr. & Mrs. G. A.
 Siegel, Rita
 Siegler, Mrs. S. L.
 Silbowitz, Mrs. (in memory
 of son)
 Sharkey, Mr. & Mrs.
 Est. of J. Sklar
 Spatt, Dr. & Mrs. M.
 Spatt, Mr. & Mrs. M. E.
 Spiegel, Mr. & Mrs. D.
 Spiegel, Mr. & Mrs. N.
 Spiegel, Mr. & Mrs. S.
 Smerling, M.
 Smerling, Mr. & Mrs. S.
 Steinhart, Mr. & Mrs. Jos. S.
 Sokoloff, Mr. & Mrs. R.
 Solovei, J. (in memory of
 J. & S. Solovei)
 Sterman, Mr. & Mrs. J.
 Strom, Mr. & Mrs. D.
 Sufrin, Mr. & Mrs. I.
 Sussman, Mr. & Mrs. A.
 Sussman, Rose
 Sussman, Mr. & Mrs. S.
 Suskind, Mr. & Mrs. G.

THE YOUNGER MEMBERSHIP

BEHIND the scenes in practically every endeavor of the Brooklyn Youth Organization of the Junior Division of the United Jewish Appeal during the past five years has stood one professional worker. She has been the organizer, planner and driving force. Often, in doing her job, she was also the soldier and the cajoler. Under every handicap she worked unceasingly and uncompainingly. We of the YFL wish to pay her tribute as she formally retires from active duty. Her name is Anne Loewy. Her drive, initiative and indefatigable spirit helped us immeasurably in achieving whatever success our group had in fund-raising on behalf of U.J.A. We bid her farewell and our best wishes go with her.

* * *

In medieval times, it was a custom to crown kings in their infancy. We should now revive this custom and bestow upon our YFL newspaper staff royal honors for its crowning achievement in the publication of the first issue of the YFL *Newsletter*. A combination of editorial acumen, reportorial accuracy and excellence of writing, together with a mature, intelligent attitude towards the aims and problems of our group make this a source of pride not only for the staff which published it but for all of our members as well. We extend a hardy "Well done!" to Marvin Bernstein and his newspaper committee.

* * *

The month of December marked another "First" in the history of YFL with the inauguration of a new interest group, Israeli Dancing. Under the tutelage of Herb Kummel, a professional dancer and instructor, members of this group are mastering the seemingly intricate steps of

Jewish and Israeli dances. The response and interest of our members indicates a good future for this activity.

* * *

Our YFL, in cooperation with Eastern Parkway Zionist District, William Bernstein Zionist Group and the Stephen Wise Zionist Group is sponsoring a dance which will be held at Congregation Beth Elohim, 8th Avenue and Garfield Place, Brooklyn, on Saturday, January 30th, 1953, 8:30 p.m. Entire proceeds will be donated to the American Zion Fund. Admission is \$2.00 contribution. Music will be provided by a prominent orchestra. All of our members and their friends are urged to attend.

* * *

Interest Groups

Oneg Shabbat — Follows late Friday Night lecture services each week. Singing conducted by David Weintraub, musical director of the Center Hebrew School. Refreshments served. Rosalind Zambrowsky and David Yawitz, co-chairmen.

Bowling — Every Sunday afternoon at 2:00 o'clock p.m. at Kings Recreation Center, Clarkson and New York Avenues, Brooklyn, New York. Whether you bowl or not, join us. Leonard Krawitz, chairman.

Israeli Dance Group — Watch weekly *Bulletin* for dates and time.

Bridge and Scrabble — Meets January 14 and 28. Lila Picken, chairman.

Music Group — Meets January 7 and 21. Arnold Magaliff, chairman.

Coming Events

Tuesday, Jan. 5th — Square Dance.

Tuesday, Jan. 12th — Civil Rights Program.

Tuesday, Jan. 19th — Tercentenary Celebration.

Tuesday, Jan. 26th — Jewish Music Month Celebration.

Refreshments and dancing will follow each program.

HAROLD KALB, *President*.

Men and Boy's Gym News

The Brooklyn Jewish Center is being represented by organized teams in the following sports: Handball for adults and Basketball for boys in senior and junior groups. The Handball Team lost to Far Rockaway Handball Club in a hectic series of 3 to 2.

B.J.C. Team

Sam Levine and Milt Slow—31
G. Zuckerman and G. Feldman—17
J. Gold and W. Schlesinger—26
R. Kaplan and S. Blank—30
J. Raphael and I. Kaplan—31

Far Rockaway Club

M. Blechman and S. Hoff—27
S. Avidon and P. Grenitz—31
H. Spitz and A. Hornstein—31
R. Aronson and J. Weinberg—31
J. Gluckler and S. Gersberg—21

The Senior Boys Basketball Team defeated the Madison Junior Varsity in basketball by a score of 51-35. Stars of the game were Church Soloway and Artie Rudy with 19 and 12 points respectively. The other boys who contributed to the victory were: Bernie Brooks, Norman Linick, Normie Berkowitz, Cy Berlowitz, Eddie Nelson and Gene Weisbrod. A schedule has been arranged and it looks like a successful season.

The Junior boys will also be represented by a team. The 13- and 14-year-olds will play a complete schedule. The boys who look promising are Artie Kaplan, Mike Brown, Sid Tanenzapf, Mike Ginzberg, Robert Shapiro, Stuart Berman, Marty Shwam, Doug Kriegl, Dave Levy, Sandy Fenichel, Stan Wolfe, Stuart Ain and others.

KOL NIDRE DONORS *Continued from page 18*

Swarzman, O. & H.

Tilovitz, Daniel
Tucker, J.

Wantman, J.
Wax, Mrs. R.
Weintraub, Rose
Weiskott, Irv.

Weiss, Mr. & Mrs. L.
Weitzman, Dr. & Mrs. C.

Wisner, Mr. & Mrs. B.
(in memory of parents)
Wolfson, Mrs.
Wolk, Mr. & Mrs. F.
Wolfe, Mr. & Mrs. M.

Yaffe, Mr. & Mrs.
Young Folks League, B.J.C.
Zankel, Mr. & Mrs. M.
Zechnowitz, Mr. & Mrs. J.
Zeigler, Mr. & Mrs. H.
Zimmerman, Miss

Zimmerman, Mr. & Mrs. S.
Zinn, Mr. & Mrs. M.
Zirn, Samuel
Zohn, Mr. & Mrs. I.

Additional Donors

April, Jack
Dubrow, Mr. & Mrs. B.
Greene, Mr. & Mrs. H.
Hoffman, Mr. & Mrs. J.
Holtzmann, Mr. & Mrs. H.
Isaacs, Mr. & Mrs. E.

Kirschman, Mr. & Mrs. M. J.
Kotimsky & Tuchman
Kushner, Mr. & Mrs. J.
Levin, Mr. & Mrs. M.
Levine, Mr. & Mrs. M. B.
Marritt, Dr. & Mrs. S.
Polivnick, Isidor
Reiner, Milton
Rosen, Mr. & Mrs. M. W.
Schauber, Mr. & Mrs. M.
Schwartz, Mr. & Mrs. H.
Teperson, Dr. & Mrs. H. I.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The month of January will usher in the holiday of Chamisha Asar B'Shebat. It is regarded as a "minor" holiday, the season of the year marking the beginning of Spring in Israel. It is a time of gaiety for the children, who plant trees, and for the young people, who arrange colorful processions in the streets.

But this holiday takes on a deeper significance when we realize that the afforestation of Israel is an absolute necessity for the rehabilitation of the land. The large waste areas which the early settlers found there have now been cultivated; the disease-producing marshes have been cleared away.

The Holiday this year could truly be a joyous and meaningful one if Eretz Yisroel were not beset by fears and frustrations resulting from clashes with its Arab neighbors and by the undeservedly harsh censure by the United Nations. Let us fervently hope that Israel will be given the opportunity to continue to plant trees and cultivate its soil — that world tension will be lessened, and that our brethren in Israel will be enabled to preserve the peace and security for which they fought so valiantly.

BEATRICE SCHAEFFER, President.

Annual Institute Day

To the audience of 300 or more members and friends who enjoyed our stimulating Fifth Annual Institute Day on November 30th, the theme of which was "A Cavalcade of Creative Living," the title of the day might have applied to the women of our Sisterhood, whose magnificent efforts are constant manifestations of "creative living." The entire program was an advance celebration of the forthcoming 1954 Tercentennial of American Jewish history, and traced the proud contributions of 300 years of American Jewry.

The opening prayer, delivered by Dorothy Gottlieb, and the greeting by Celia Benjamin, prefaced a dramatic portrayal by our Sisterhood Players of several episodes designed to highlight the noble pur-

poses and aims of the Federation of Jewish Philanthropies, whose campaign is currently in progress. Special praise is due our Thespians, Sonia Glovinsky, Sylvia Horowitz, Mary Kahn, Margie Lovett and narrator Edith Sauler. An address by Mr. Jacob Steinfeld, prominent attorney and communal leader, further emphasized the need for concerted community concern and altruism, displayed so generously by Jews in America since the year 1654, when a band of 23 Jewish immigrants who settled in Newport promised that "neither they nor their brethren would ever become public charges," a proud tradition maintained to this day.

The *motzi*—breaking bread—rendered by Rose Meislin, introduced a delightful luncheon arranged by our Hostess Chairman, Jennie Levine, and her committee, after which, during a brief social recess, guests sauntered among our beautifully-appointed display tables, enjoying as well as making purchases from our Chanukah gift table, supervised by Lil Lowenfeld and her committee, our Publications and Israel Bond Tables manned by Rose Bromberg and Anne Weissberg. The center of much attention was a gaily-decorated festive Chanukah table, the result of the combined efforts of Mesdames Alvin Jeffer, Herbert Kamlet and Irvin Rubin, of our "Mr. & Mrs. Club." The Reception Committee, under the direction of Sarah Klinghoffer, distributed programs as well as copies of the periodical, *The Jewish Spectator*, and helped, with their usual efficiency, to guide guests from one area of activity to another.

The afternoon session, ushered in with a fine rendition of the anthems by our own Cantor William Sauler, and an invocation appropriate to the occasion by Sarah Epstein, was presented with great dignity and charm by Sarah Kushner, who presided. Her statement that "we are in the vanguard in the planning of the Tercentennial at this time, which is really a preview of the nationwide celebration in 1954" was emphasized by our President, Bea Schaeffer, in her welcoming remarks, as well as by our senior Rabbi, Dr. Israel H. Levinthal, who compared this advance festival to the "Shabbat Hagadol, the

great Sabbath which occurs before Passover, intended to put one in the mood of the real celebration." The Symposium, "A Cavalcade of Creative Living — 300 Years of American Jewry," was introduced by our Associate Rabbi, Dr. Benjamin Kreitman, who, in his role as Moderator, reiterated that "we Jews always prepare ahead for major events."

The first panelist, Dr. Azriel Eisenberg, famous author, scholar and Executive Vice-President of the Jewish Education Committee, delivered a most illuminating address on "The Significance of American Jewish Literature," in which he urged that we make frequent mental and spiritual pilgrimages into our American Jewish literature so that we can better understand what it was that motivated our people in pursuance of an ideal, a way of life. His kaleidoscopic capsule reviews of popular novels by Sholem Asch, Sholem Aleichem, Irving Fineman, Ludwig Lewisohn, Maurice Samuel, Mary Antin, Abraham Cahan and many others who depicted with much nostalgia the American Jewish scene, only helped to whet the appetite of the audience which thoroughly appreciated this analysis of recorded Jewish ideals and aspirations.

"The Growing Importance of Jewish Women in America," the subject presented by Dr. Trude Weiss-Rosmarin, lecturer, author and editor of *The Jewish Spectator*, was brilliantly discussed. Viewing Jewish history as a "shifting of centers," she outlined the succession of the different types of Jewish groups which migrated to America, the Sephardic, the German *yebudim* and the Lithuanian *Yiddlach*, and, more recently, the Hitler-persecuted refugee, all of whom had difficulties in integrating themselves into the life of America. Since Jewish culture must compete with American culture, she said, it is largely the responsibility of the Jewish woman to encourage and vitalize it. The last number on the program, "Lyrical Links of Time," a panorama in narration, song and dance performed by a group of talented singers and dancers under the direction of Mr. David Weintraub, the Music Director of our Hebrew Schools, depicted the trials, vicissitudes and joys of the American Jew.

Cheer Fund Contributions

In honor of her son's promotion as Corporal — Mrs. Bess Altman; in honor of

their new grandchild—Dr. and Mrs. M. Spatt; for the Serv-a-Camp Committee—Mrs. Claire Mitran; in memory of Sarah Kushner's brother—Mesdames Bess Altman, Rose Bromberg, Fanny Buchman, Rose Davis, Sarah Epstein, Virginia Granofsky, Sarah Klinghoffer, Edith Sauler, Bea Schaeffer.

Kiddush to Junior Congregation

On January 2nd, Mr. and Mrs. Henry Gross will sponsor a Kiddush to our Junior Congregation in honor of their 40th wedding anniversary. On January 9th, the Kiddush will be sponsored by Dr. and Mrs. Harry Berman in honor of their son Stuart's Bar Mitzvah. Mr. and Mrs. Edward Horowitz will celebrate the birth of a son with a Kiddush to our children on Saturday, January 16th.

Sisterhood Dispenses Chanukah Cheer

We are grateful to Sadie Kaufmann and Rose Meislin for the *mitzvah* of distributing gifts to the women patients of the Jewish Hospital for Chronic Diseases, on December 1st.

Federation of Jewish Philanthropies

Dorothy Gottlieb, Chairman, and her committee are working indefatigably toward a record total of contributions from our Sisterhood for Federation. A brunch given on Wednesday, December 9th, by our Chairman, stimulated many donations and many pledges. Sisterhood women are urged to send in their checks NOW. Remember—we have a proud tradition. It is up to us to help our own needy. You will, won't you?

Israel Bonds

Sisterhood women continue to purchase Israel Bonds. Many of our members subscribed in honor of Isidor Fine's 75th birthday at a reception held in his honor, with Trygvie Lie, the former UN Secretary-General, the guest speaker, whose plea for aid to the doughty little State of Israel encouraged many purchases. Our Bond Chairman, Anne Weissberg, was on hand to help with the sale. Call her for more bonds, STerling 3-0639.

Joseph Goldberg Memorial Forest

And keep alive the memory of our beloved Joseph Goldberg by planting trees in his name. Mark all events by calling Sarah Klinghoffer, SL 6-8252, or the Center desk.

Calendar of Events

Monday, Jan. 11th—Sisterhood Executive Board Meeting, 1 p.m.

Wednesday, Jan. 20th—Federation Jewish Women's Organizations' Convention and Luncheon at Hotel Astor. Subscription—\$6.00. Rich program including Mrs. Eleanor Roosevelt and other noted personalities. Make reservations with Sarah Klinghoffer, SL 6-8252.

Monday, Jan. 25th—General Sisterhood Meeting. 12:45 p.m. By popular demand—the enchanting Ruth Mondschin in her delightful abbreviated version of the Broadway hit "Wonderful Town."

Wednesday, Jan. 27th—Brooklyn Day for Federation of Jewish Philanthropies.

Wednesday, Mar. 10th—Torah Luncheon.

Saturday Night Clubs

As we approach the mid-point of our season's activities, we find the Saturday night groups well on the way to the realization of a perfect experience in wholesome Jewish living. From the youngest to the oldest, our members are enjoying fully all the advantages afforded them through good leadership and careful programming. A few specific examples should prove enlightening.

Early in the month, our youngest boys' group, the Maccabees, not wishing to be outdone by their more mature colleagues, decided to have a social. For this purpose they invited the corresponding ten-year-old girls' club, Aviva. The result was a festive occasion that was indeed a sight to behold, complete with de luxe attire, refreshments, entertainment and party games. The planning phase was as much delightful as it was a thorough grounding in the committee approach to action.

A popular type of program among the senior clubs is the dramatization of an "Eternal Light" script. This was performed successfully in one of our clubs, complete with all the trimmings of a realistic radio broadcast. The members even managed to recruit one of their own people to provide the organ music for the ultimate in theatrical effects.

Although the Sabbath unit was completed long ago, its lasting after-effects continue to be in evidence. Two of our girls' clubs have begun a project of embroidering Chalah covers for their homes. We can be certain that these covers, when completed, will not only add to the beauty of the Sabbath, but will for many years serve as pleasant reminders of the happy hours and days that were spent in the Saturday night clubs at the Center.

Another group prefers to work with copper. From copper foil, cardboard and a few other minor items, the members

have fashioned beautiful pins bearing motifs related to their club work. The youngsters take pride in their handicraft and show it by wearing the pins conspicuously.

At the present moment, virtually all clubs have completed plans for at least one trip during the school vacation period. These trips will coincide with—and relate themselves to—the current unit being taken up: "The Tercentenary." The older clubs—those affiliated with the United Synagogue Youth—are preparing a rousing send-off for their delegates to the Annual Convention of U.S.Y. at Atlantic City. We can assume that many pleasant evenings will be spent upon their return in listening to their reports and in implementing the objectives of this national event.

Women's Good Will Court Established in Our Community

The readers of our *Center Review* will be glad to learn that there has recently been organized a Women's Good Will Court in this section of our borough. The court meets at the Parkway Plaza building, 1110 Eastern Parkway, corner Utica Avenue. This court arbitrates social and domestic problems without charge to the litigants. There will be sessions held every Tuesday evening and the judges will comprise of medical, legal and business representatives. It has also organized a social service group of women to cooperate with the court. Mrs. Gilbert Boss is the founder and director of this very important project.

Gym Schedule New Year's Day

The holiday schedule will prevail in the Gym and Baths Department on Friday, January 1st (New Year's Day), and will be open for men from 10 a.m. to 2 p.m., and for boys from 2-4 p.m.

THE REVERED PROF. GINZBERG

(Continued from page 7)

pathy almost hasidic in style and tone although he came from a family that was antagonistic to the Hasidic way of life.

While Dr. Ginzberg's books are intended for a small circle of scholars they nevertheless reveal the warm character and personality of the man. He was deeply affected by the death of a friend or colleague, and he once bitterly deplored to the writer, with tears in his eyes, that life was becoming empty with the passing of so many of his friends. Stored up in the writer's mind is the unforgettable episode of a *Tisba b'Ab* scene at a summer resort where the master was surrounded by a number of his former students. It was a clear, cool, starry night when the teacher and his erstwhile pupils assembled for recital of *kinot*, the traditional lamentations prescribed for the occasion. Professor Ginzberg officiated, but he no sooner read the first few lines than his voice became inaudible, choked by tears and sobs. It was the most effective Zionist propaganda the writer can remember. Who, after that incident, would venture to ask him if he were a Zionist and had faith in the national restoration of the Jews to their ancient homeland.

There is no blank page in Dr. Ginzberg's life; he was the epitome of the old-time *matmid* who gave himself to the Torah to exhaustion day and night. He had a great family tradition to live up to and he dared not default. He was a scion of an intellectual and spiritual aristocracy which extended over many centuries. His immediate forebears were men of great religious and learned stature who occupied leading positions in their respective communities. There was R. Moses Kraemer, one of the most learned men of his time, surnamed "shop-keeper" because he declined to take a salary as a rabbi and preferred to live on the meager earnings of a little provision store conducted by his wife; another was the famous Gaon of Vilna. The love of learning and devotion to Torah that was through the generations seeped into Ginzberg's blood was never weakened or diluted but grew in strength and intensity.

He was born in the year 1873 in Kovno, for hundreds of years a bastion of learning and piety. His father, R. Yitz-

hak, a man well versed in the Torah, who received his rabbinical ordination from no less an authority than Rabbi Itzhak Elhanan but preferred a mercantile career, was his gifted son's first teacher. But Levi, for that was Louis Ginzberg's Hebrew name, so rapidly matured in his studies that he soon outgrew his father's and other private teachers' instruction and was deemed proficient enough for a *yeshibab*. The choice fell on Telzh, a new school of talmudic learning organized with the avowed object of stemming the tide of the rationalistic *Haskalah* which took its toll of the young Russian Jews seeking secular enlightenment.

The young student was only sixteen years old, but he was already adept enough in talmudic dialectics to become famed in the learned circles as *illuy*, or young prodigy. It was lucky for Levi that he was not made subject to the crushing poverty and heart-breaking loneliness which fell to the lot of so many other students of the Law; for not only was his father able to maintain him in comfort but members of the Ginzberg family were so widespread that wherever the youthful scholar went he could always depend on finding home and shelter with a near or distant relative.

The Rabbis of the Talmud frowned upon a scholar who received instruction from only one master. Young Levi had spent two years at the Telsz *yeshibab*. They were fruitful years and he was at the head of a class of 500. But there was a mysterious longing in his heart to try his wings at the Slobodka *yeshibab*, not only because of its close proximity to Kovno, the place of his birth, but primarily because of the spiritual personality of Rabbi Israel Salanter, founder of the *musar*, moralist movement, which hovered over it. His deeply sensitive nature and ethical personality made him long for a philosophy of Judaism which should combine learning with the practical conduct of life. It was a change which profoundly affected his whole life, and which many years later made him write one of his most brilliant essays on Israel Salanter and the movement he founded.

The crisis in Levi's life came when, for business reasons, his parents moved to Holland and his own health was strained to the point of serious illness. After he

had recovered, his parents planned to send him to a Hungarian *yeshibab*, where he would round out his studies under famed masters of Jewish learning, but the still youthful scholar had formed plans of his own. Was it the influence of the rationalist *Haskalah* which he stealthily imbibed while in Telsz, or was it the desire that was born within him to combine Torah with *hakmah*, sacred with secular learning? Be it as it may, he could not be dissuaded from the course on which he set his mind—to matriculate at a German university for acquisition of the general or profane sciences.

"It is impossible to estimate," wrote Dr. Alexander Marx in his essay on Solomon Schechter, "how great a loss Judaism is suffering through the numerous defections from its ranks caused by the sudden removal of its most gifted sons from the Eastern Ghetto into the university life of the West. It requires great inner strength to withstand the influence of the new surroundings and to continue to value the heritage of the Jewish past so little esteemed in those circles." The truth of Dr. Marx's words was borne out by many gifted sons of Israel who, in their quest for the so-called wider world, had become estranged and alienated from their faith and people. Louis Ginzberg did not desert the spirit and atmosphere of the *yeshibab*, and what learning and knowledge he accumulated was used for its glorification. It was for the purpose of enhancing and beautifying the tents of *Shem* that he sought out and dwelt in the palaces and halls of learning of *Japbet*, whether at the universities of Strassburg, Heidelberg or Berlin. He brought to bear the method and scientific approach of the West upon the learning and culture of the East, and the result was a revival of Jewish study and scholarship unique in our time.

Professor Ginzberg's life was divided between several countries. Russia, Germany, Holland, and America made up the odyssey of his life. But it was in this country that he achieved his greatest results and won his greatest fame. He came to this country in 1899 as a young man of twenty-six with a reputation for scholarship already familiar to the learned Jewish world. He was drawn into work on the Jewish Encyclopedia, first as contributor and afterwards as editor of the talmudic-rabbinic department. He worked

ABOUT PEOPLE IN THE NEWS

Abraham Aronovich, a New York-born Jewish lawyer who moved to Miami in 1922, has been elected Mayor of Miami. He is the first Jew in Miami to hold this post. Mr. Aronovich, who is 55 years old, has been active in the B'nai B'rith Anti-Defamation League here and takes interest in the work of other Jewish organizations.

The Chicago Board of Education has named a new school in honor of Mrs. Hannah Greenbaum Solomon, founder of the National Council of Jewish Women, who died in 1943. Mrs. Solomon lived in Chicago and in the social and civic endeavor era of the 'Nineties, was associated with a group of brilliant women including Jane Addams, Julia

Lathrop, Celia Parker Wooley and Lucy Flower.

☆

The United States Treasury has presented the Albert Gallatin Award to Alex Himmelman, of Milwaukee, to signify his completion of more than 30 years of government service.

☆

Members of the Israel Cabinet, headed by Acting Premier Moshe Sharett, joined leaders in the academic world in paying tribute to Prof. Ben Zion Dinur, Minister of Education, on the occasion of his 70th birthday. Mr. Sharett expressed warm appreciation of his colleague's contribution to the government.

☆

Mrs. Moses P. Epstein, Hadassah leader, was honored in New York for her achievements as an outstanding American citizen and for her contribution to Jewish life by the Women's Institute of Jewish Studies of The Jewish Theological Seminary of America. The Institute, a leadership training school for Jewish women, offers adult education courses in elementary, intermediate, and advanced Hebrew, Bible, religion, community organization, history and music.

THE REVERED PROF. GINZBERG *Continued from page 22*

steadily and with great diligence so that in the twelve bulky volumes, "L. G." are the most frequently occurring initials. In the 28-page bibliography of Professor Ginzberg's writings which Dr. Boaz Cohen compiled, no less than 406 items are contributions to the Encyclopedia over a period of five years.

It was an event of the highest historic importance to the religious and cultural life of the Jews of America when Dr. Solomon Schechter, with his usual insight, recognized the genius of the young scholar and prevailed upon him to accept the professorship in Talmud and Rabbinics in the reorganized Jewish Theological Seminary of America, a position he filled with great distinction for 51 years

to the very end of his life.

When a *talmid bakam* (a scholar) departed this earth, his colleagues were wont to say: "Happy is he who has been brought up in the Torah, and devoted himself to Torah; he is a source of delight to his Creator; he acquired a good name and departed this world with a good name." Professor Ginzberg was not only brought up in the Torah and was devoted to Torah himself but through his teaching, example and inspiration, he inspired thousands to love Torah and to be devoted to Torah. He was a source of delight in his life and his memory will remain a source of delight and affection to all who knew him.

*The Largest Modern
Funeral Chapel
in the
Crown Heights Area*

JEFFER FUNERAL HOME

426 Empire Boulevard

(At New York Avenue)

Chapel Facilities also available in
Bronx — Manhattan — Queens

CALL

PResident 3-6500

For friendly service in all boroughs.

Directors
ALVIN JEFFER
MEDWIN JEFFER
IRWIN JEFFER

RIVERSIDE's most valuable possession
is the good will of the families we serve.

RIVERSIDE

Memorial Chapel

FUNERAL DIRECTORS

PARK CIRCLE AT OCEAN PARKWAY — ULSTER 4-2000

MANHATTAN: 76th STREET AND AMSTERDAM AVENUE • ENDICOTT 2-6600

BRONX: GRAND CONCOURSE AT 179th STREET • LUDLOW 3-6300

LONG ISLAND: 1250 CENTRAL AVENUE • FAR ROCKAWAY 7-7100

MIAMI — MIAMI BEACH

EDWARD ROSENTHAL, *Director*

FLOWERS • WEDDING DECORATIONS

HYMAN SPITZ, INC.

1685 Pitkin Avenue, Brooklyn, N. Y.

Dickens 2-4000

OUR ONLY STORE

• FRUIT BASKETS •

THE
Boulevard
FUNERAL PARLORS, INC.

LEON HYMAN, *Director*

Empire Boulevard at Nostrand Avenue
Slocum 6-7300-1-2

- ... Modernly equipped
- ... Dignified, personalized
- ... Services from family's choice
of chapel in any of five
boroughs
- ... Prices within the means of
all

THE BROOKLYN JEWISH CENTER REVIEW

667 Eastern Parkway, Brooklyn 13, N. Y.

Return Postage Guaranteed

Sec. 34.65(e), P.L. & R.

Paid

Brooklyn, N. Y.

U. S. POSTAGE

Permit No. 1622